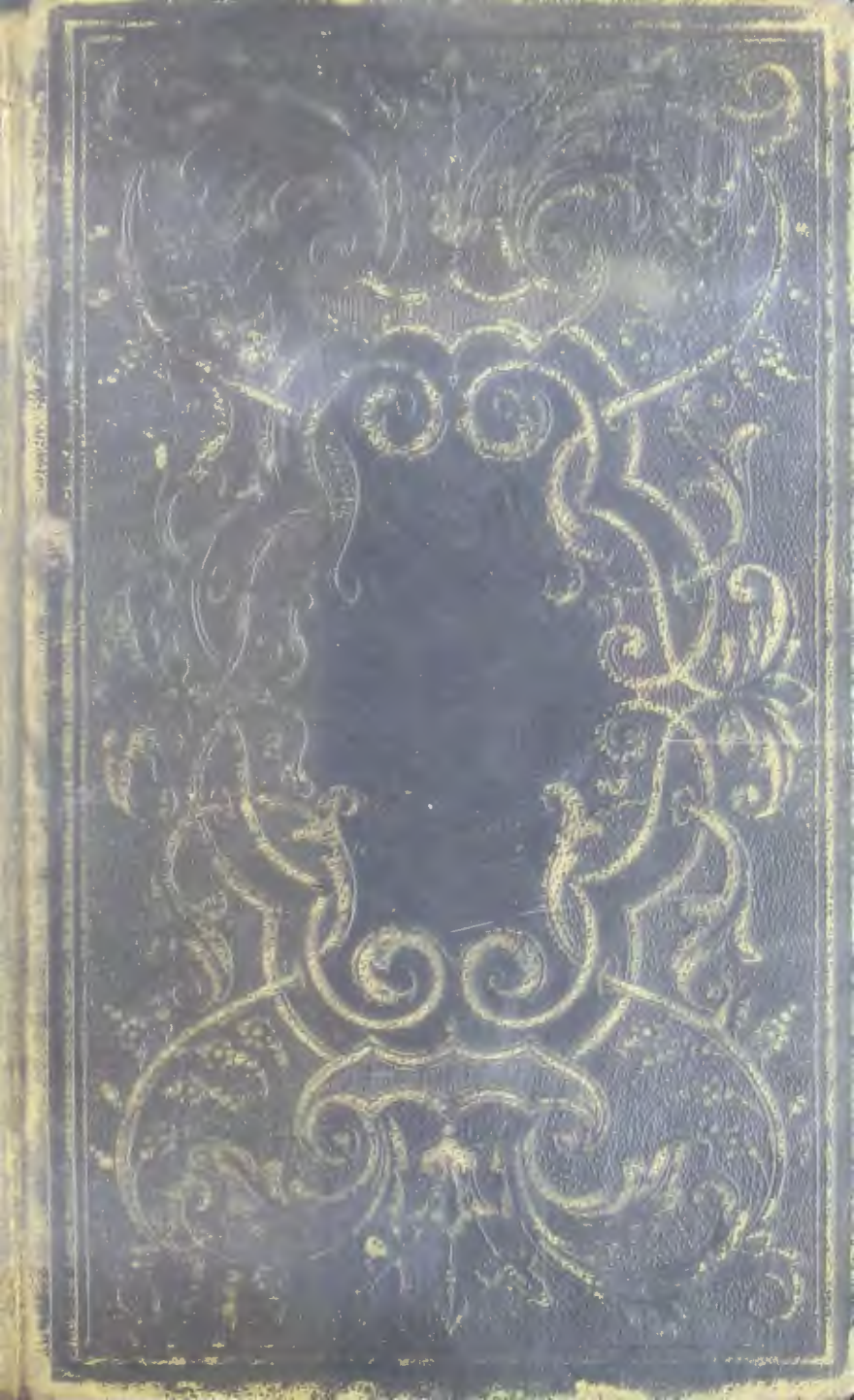


THE

# NEW TESTAMENT,

TRANSLATED FROM THE ORIGINAL GREEK, WITH CHRONOLOGICAL ARRANGEMENT OF THE SACRED BOOKS, AND IMPROVED DIVISIONS OF CHAPTERS AND VERSES

BY

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# PREFACE.

THIS is not a work of compromises, or of conjectural interpretations of the sacred Scriptures, neither is it a paraphrase, but a strict literal rendering. It neither adds nor takes away; but aims to express the original with the utmost clearness, and force, and with the utmost precision. It adopts, however, except in the prayers, a thoroughly modern style, and makes freely whatever changes are necessary for this purpose.

Besides being a contribution to Biblical science, it is designed to be a still more important contribution to practical religion, for which the Bible in its original languages and in all its translations is chiefly valuable. The translation depends mainly on its superior adaptation to this end, under the blessing of God, for its success and usefulness. If it shall be found on trial to be a superior instrument of piety and virtue, it will doubtless meet with favor and do good. The ascendency of practical religion is not so general or complete, that any additional help for its promotion can be deemed unnecessary.

New translations of the Scriptures are generally introduced with apologies and received with caution and distrust. In many cases men have resisted them as dangerous innova-

tions, and attempted to exterminate them with fire and sword. This was the case with the translations of Wickliffe and of Tindal. But truth and the kind providence of God were too mighty for their enemies, and these translations lived to see their persecutors in the dust, and to laugh them to scorn. Wickliffe's translation was published in 1380, in a dark age. Many good men anticipated from it the greatest calamities, and resisted it with the most intemperate zeal, and every species of denunciation was used against it. It was made from the Vulgate, and not from the Greek and Hebrew, and was imperfect; but it was a great improvement on what existed before, and it proved a great blessing.

Tindal was contemporary with Luther, and undertook to give a new translation of the Bible to England, as Luther did to Germany. He completed his New Testament against the greatest opposition, and published it in 1526, and was engaged on the Old Testament, when he was arrested, imprisoned a year, and then brought to the stake and strangled and burnt, at the age of fifty-nine, A.D. 1536. He was the morning star of the Reformation in England, and became by his translation of the New Testament and a part of the Old, and by the interest he excited in the subject of improved translations in England, one of the great benefactors of his race. He was a man of great gentleness, kindness, simplicity of character, and benevolence, and his life is without a stain. Coverdale translated the whole Bible, and published it in 1535 while Tindal was in prison waiting for his crown of martyrdom. Several other translations followed, and that of King James last of all, in 1611.

King James's translation was made by forty-seven translators, divided into six companies, and laboring on their work

three years. The Douay Bible was first translated and published complete in 1609, almost simultaneously with the Bible of King James. It has the disadvantage of having been made from the Latin Vulgate, and not directly from the original Greek and Hebrew, but is a valuable version, and like the Bible of King James, is one of the great monuments of the times which produced it, as well as of the church which has adhered to it. It is good but not perfect; and it is hoped that its friends will not be unwilling to accept an improvement.

From the publication of Wickliffe's Bible in 1380, to that of Tindal's New Testament in 1526, was one hundred and forty-six years. From the publication of Tindal's New Testament in 1526, to that of King James's Bible in 1611, was eighty-five years. There was considerable progress made in knowledge, and the English language was considerably changed, in the interval of one hundred and forty-six years between the publication of Wickliffe's Bible and Tindal's New Testament. There was also considerable progress in knowledge, and some changes were made in the English language, in the interval of eighty-five years between the publication of Tindal's New Testament and King James's Bible.

The period that has elapsed between the publication of King James's Bible in 1611 and the present time (1858) is two hundred and forty-seven years, sixteen years more than the entire period from the publication of Wickliffe's Bible in 1380 to that of King James's in 1611. Besides, this has been a period of unparalleled activity in the investigation of Biblical subjects, and the prosecution of Biblical studies. Two hundred and forty-seven years, reckoning thirty-

three years to a generation, are seven generations and a half; and these seven generations and a half have been engaged in Biblical studies with unprecedented diligence and success, making great improvements in the text, detecting numerous interpolations and errors, making great improvements in the rendering, and detecting numerous errors in it; but the almost exclusive Bible of common life, of the family, the school, the church, and of private and devotional reading and study, with English Protestants, is still the Bible of King James, with its errors uncorrected, its interpolations unremoved, and its defects unsupplied.

Several new translations have been made since King James's time, but none of them have as yet been received with any considerable favor. King James's Bible, though extravagantly eulogized, was an excellent version for the times that produced it; yet it made much less improvement on the Bishop's Bible, the Geneva Bible, and Tindal's, Coverdale's, and others which it superseded, than Tindal's and Coverdale's did on Wickliffe's. Tindal, in the face of constant persecution, and cut off from many of the advantages and facilities which in more auspicious times he might have enjoyed, did more for the English Bible than all King James's translators. So did Luther for the Bible in Germany.

It is an unfortunate result of King James's translation of the Bible by an imposing council of learned men, that it has tended to discourage individual effort in respect to a labor of this kind, and to create a prejudice against it as necessarily incompetent and untrustworthy. Societies and councils have their spheres in which they are useful; yet they often transcend them and intrude on those of individuals. But there are great works which individuals can perform better

than multitudes or councils. Councils did not make the Bible at first. It was made by individuals, each man acting for himself, and giving utterance to the mighty thoughts that God had given him. A council did not make Paradise Lost, and could not; nor has a council ever produced any immortal work of genius or learning, unless it is the English Bible of King James. With this exception, these are all the works of individuals. As individuals, therefore, have generally been the prosecutors of literary enterprises, in the department of Bible translation no less than in other departments, and as individuals have been eminently successful and useful in this department of labor heretofore, both in England and other countries, let it be hoped that they may be again.

There is a vast accumulation of knowledge to be made available by some one, or in some way, for the production of an improved English Bible, that shall bear the same relation to the advanced knowledge of these times, which Tindal's, Coverdale's, and that of King James did to theirs. More study has been expended on the sacred text and its interpretation, and more progress made in Biblical knowledge in the last seven generations, than in all time before. This knowledge is treasured up in critical editions of the original Scriptures, critical commentaries on them in Latin and other languages, in Greek and Hebrew Lexicons, and in other works in the various departments of Biblical learning, embracing commentaries on the English Scriptures, several of which are extensive and valuable. No man can gainsay them, no man can disparage them. They are monuments of the most precious and valuable learning of their times. Scholars with ample means and ample time for critical research, and those whose tastes and professions and con-

victions of duty incline them in that direction, may in a long series of years become masters of much of this learning, and receive the benefit of it. A few are masters of it, but how few! But how are the people to obtain it? When are they to find the time to obtain it? Where are they to find the means? The clergy are the instructors of the people on sacred subjects. Biblical learning is a part of their profession. They study it by day and by night, from youth to old age; but how are the great mass of clergymen even, amidst their parish cares and homiletical labors, and with their limited means and restricted libraries, to obtain much of this knowledge? Some of it they may obtain, but much of it they will not, and cannot.

The only way in which the vast stores of Biblical learning accumulated during the last two hundred and forty-seven years, by the labors of seven and a half generations toiling in succession, each generation beginning where that which preceded it left off, and each adding something to the stock which it received, can become available for the general benefit of the people, is by an improved text and translation of the Bible, into which, as far as possible, they shall all be brought, and to the perfection of which they shall contribute. This is the task which has been undertaken in the present work, and with what degree of success, the public will judge. The text which has been followed in this translation, is that of Tischendorf, published at Leipsic in 1850. It is not only a great improvement on the received text, but on the critical texts that are in general use in this country. Tischendorf follows Griesbach, Lachman and others, and availing himself of their labors, together with his own accurate collations of manuscripts extending to nearly all the most ancient man-

uscripts in the world, and following in the steps of Lachman by editing solely from ancient authority, has brought the text of the New Testament to a degree of perfection not anticipated or even hoped for in past ages. It is a high recommendation of this translation, and will command for it an additional respect from all competent judges, that it follows this highly improved text. Readers will be able by this to see what is the Bible and what is not. It is not claimed for the text of Tischendorf that it is perfect; no text can be; but it is claimed for it, that it retains no known interpolation in the sacred books, and omits nothing known to belong to them. Future laborers will doubtless make some improvements on the text of Tischendorf, as he has done on that of Lachman; but they cannot be expected to change it essentially.

I have deviated from Tischendorf in omitting Jesus as the proper name of Barabbas in two instances in Matt. xxv. 4, and occasionally in punctuation, and have retained two important interpolations in the text, duly noted as such, Mark xvii. and John, x. 8.

The recent work of Trench on the English Bible came to hand after considerable progress had been made in stereotyping this volume. The translator was highly gratified to find that nearly all the improvements and corrections suggested by that eminent scholar were already made in this work, together with many others.

The arrangement of the books and divisions of the chapters and verses in this Translation are believed to be great improvements on those in common use. As such they are commended to the attention of translators and editors in different languages, and it is hoped will be found satisfactory.

The chronology of the New Testament is involved in great obscurity. The Christian Era was first proposed by Dionysius Exiguus, about A.D. 550, and was gradually adopted in the seventh and eighth centuries. By a mistake of Dionysius it was made to commence from four to six years too late. The birth of Christ was from 4 to 6 B.C.; his baptism, in the fifteenth year of Tiberius, A.D. 24; his death, probably, A.D. 28; and the events recorded in the first part of Acts prior to the death of Herod, A.D 44, occurred considerably earlier than the dates usually assigned to them.

Matthew and Luke probably wrote their gospels A.D. 62 or 63; Mark and John, theirs A.D. 65–68. Acts was written A.D. 63. All the books of the New Testament were probably written before the destruction of Jerusalem, in the interval of seventeen years from A.D. 53 to 70.

The author of Revelation bears the same name as one of the Evangelists. But this does not prove that he was the same person, neither is the church tradition on the subject entitled to undoubted confidence. The author of Revelation does not claim to be an apostle; and by not making that claim in a book so extraordinary, virtually teaches that he is not such. His style also presents points of diversity from that of the Evangelist, that seem to be incompatible with the supposition that the same author wrote both works.

With these few explanations I commend this volume to the acceptance and blessing of our kind Father in heaven, and send it forth, accompanied with many prayers, to call men from sin to holiness, and from death and sorrow to the only true life and joy.

Boston, Mass., October, 1858.

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# THE GOSPEL OF MATTHEW.

## CHAPTER I.

### THE GENEALOGY AND BIRTH OF CHRIST.

1 An account of the birth of Jesus Christ, the son of David, the son of Abraham. Abraham begat Isaac, and Isaac begat Jacob, and Jacob begat Judah and his brothers; and Judah begat Pharez and Zarah by Thamar; and Pharez begat Hezron, and Hezron begat Ram, and Ram begat Aminadab, and Aminadab begat Nashon, and Nashon begat Salmon, and Salmon begat Boaz by Rahab, and Boaz begat Obed by Ruth, and Obed begat Jesse, and Jesse begat David the king.

2 And David begat Solomon by the wife of Uriah, and Solomon begat Rehoboam, and Rehoboam begat Abijah, and Abijah begat Asa, and Asa begat Jehoshaphat, and Jehoshaphat begat Jehoram, and Jehoram begat Uzziah, and Uzziah begat Jotham, and Jotham begat Ahaz, and Ahaz begat Hezekiah, and Hezekiah begat Manassah, and Manassah begat Amon, and Amon begat Josiah, and Josiah begat Jechoniah and his brothers at the Babylonian exile.

3 After the Babylonian exile, Jechoniah begat Shealtiel, and Shealtiel begat Zerubabel, and Zerubabel begat Abiud, and Abiud begat Eliakim, and Eliakim begat Azar, and Azar begat Zadoc, and Zadoc begat Achim, and Achim begat Eliud, and Eliud begat Eleazar, and Eleazar begat Matthan, and Matthan begat Jacob, and Jacob begat Joseph the husband of Mary, of whom was born Jesus, called Christ. All the generations therefore, from Abraham to David, are fourteen generations; and from

David to the Babylonian exile, fourteen generations; and from the Babylonian exile to the Christ, fourteen generations.

4 The birth of Christ was thus. His mother Mary having been espoused to Joseph, before they came together, was found to be with child by the Holy Spirit. But Joseph her husband being a righteous man, and not wishing to make her an example, was designing to put her away privately. But while he was thinking of these things, behold, an angel of the Lord appeared to him in a dream, saying, Joseph, son of David, fear not to take Mary your wife, for that which is conceived in her is by the Holy Spirit, and she shall bear a son, and you shall call his name Jesus, for he shall save his people from their sins.

5 But all this was done, that the word of the Lord might be fulfilled which was spoken by the prophet, saying; Behold, the virgin shall be with child, and shall bear a son, and they shall call his name Emmanuel; which is interpreted, God is with us. And when Joseph awoke from his sleep, he did as the angel of the Lord had commanded him, and took his wife, and knew her not till she bore a son, and he called his name Jesus.

## CHAPTER II.

### THE INFANCY OF CHRIST.

1 And Jesus being born in Bethlehem in Judea, in the days of Herod the king, behold Magi came from the East to Jerusalem, saying, Where is the king of the Jews born? For we have seen his star in the East, and have come to worship him. And Herod the king hearing this was troubled, and all Jerusalem with him; and assembling all the chief priests and scribes of the people, he inquired of them where the Christ is born. And they said to him, In Bethlehem of Judea; for thus it is written by the prophet; And you Bethlehem, land of Judah, are by no means least among the governors of Judah, for out of you shall come a governor who shall rule my people Israel.

2 Then Herod, calling the Magi secretly, asked them the precise time when the star appeared; and sending them to Bethlehem, said, Go and inquire diligently for the young child, and when you have found him, tell me, that I also may come and worship him.

And hearing the king, they departed; and behold, the star which they saw in the East went before them, till it came and stood over where the young child was. And seeing the star they rejoiced with great joy; and coming into the house they saw the young child with Mary his mother; and they fell down and worshipped him; and opening their treasures they presented him gifts, gold, and frankincense, and myrrh. And being divinely instructed in a dream not to return to Herod, they departed to their country another way.

3 And when they had departed, behold, an angel of the Lord appeared to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and remain there till I tell you; for Herod will seek the young child to destroy it. And he arose and took the young child and his mother by night, and fled into Egypt, and was there till the death of Herod; that the word might be fulfilled, which the Lord spoke by the prophet, saying; Out of Egypt have I called my son.

4 Then Herod seeing that he was despised by the Magi, was exceedingly angry, and sent and destroyed all the children in Bethlehem, and in all its borders, from two years old and under, according to the precise time which he had learned of the Magi. Thus was fulfilled the word spoken by Jeremiah the prophet, saying; A voice was heard in Ramah, lamentation and great mourning; Rachel weeping for her children, and would not be comforted because they were not.

5 And when Herod had died, behold, an angel of the Lord appeared to Joseph in a dream, in Egypt, saying, Arise, and take the young child and his mother, and go into the land of Israel; for they are dead that sought the young child's life. And he arose and took the young child and his mother, and went into the land of Israel. But hearing that Archelaus reigned over Judea in the place of Herod his father, he was afraid to go there; but being divinely instructed in a dream, he departed into the parts of Galilee, and went and lived in a city called Nazareth, that the word spoken by the prophets might be fulfilled, He shall be called a Nazoraean.

## CHAPTER III.

### CHRIST'S BAPTISM AND TEMPTATION.

1 AND in those days came John the Baptist preaching in the wilderness of Judea, saying, Change your minds, for the kingdom of Heaven is at hand. For this is he that was spoken of by Isaiah the prophet, saying; A voice of one crying in the wilderness, Prepare the way of the Lord, make his paths straight. And this John had his clothes of camel's hair, and a leather girdle about his loins, and his food was locusts and wild honey. Then went out to him Jerusalem, and all Judea, and all the region about the Jordan, and were baptized by him in the river Jordan, confessing their sins.

2 And seeing many of the Pharisees and Sadducees come for the baptism, he said to them; Offspring of vipers, who has warned you to flee from the wrath to come? Bear fruit, therefore, worthy of a change of mind; and think not to say within yourselves, We have Abraham for a father; for I tell you that God is able of these stones to raise up children to Abraham; and already the axe lies at the root of the trees; every tree, therefore, which bears not good fruit is cut down and cast into the fire. I indeed baptize you with water to a change of mind; but he that comes after me is mightier than I, whose shoes I am not fit to bear; he shall baptize you with the Holy Spirit, and fire; whose winnowing shovel is in his hand, and he will thoroughly clean his threshing floor, and gather his wheat into the store-house; but the chaff he will burn with an inextinguishable fire.

3 Then came Jesus from Galilee to the Jordan to John, to be baptized by him. But he refused him, saying, I have need to be baptized by you, and do you come to me? But Jesus answered and said to him, Suffer me now; for thus it becomes us to complete all righteousness. Then he suffered him; and Jesus being baptized went up immediately from the water, and behold, the heavens were opened, and he saw the Spirit of God descend like a dove and come upon him. And behold, a voice from the heavens, saying, This is my beloved Son, with whom I am well pleased.

4 Then Jesus was led up by the Spirit into the wilderness, to be tempted by the devil. And having fasted forty days and forty

nights, he was afterwards hungry. And the tempter came and said to him, If you are the Son of God, command these stones to become bread. And he answered and said; It is written, man shall not live by bread alone, but by every word which proceeds from the mouth of God. Then the devil took him into the holy city, and placed him on the pinnacle of the temple, and said to him, If you are the Son of God, cast yourself down; for it is written, He shall give his angels charge concerning you, and they shall take you up on their hands, lest at any time you dash your foot against a stone. Jesus said to him, Again it is written, You shall not try the Lord your God. Again the devil took him away on a very high mountain, and showed him all the kingdoms of the world, and their glory, and said to him, All these things will I give you, if you will fall down and worship me. Then Jesus said to him, Get behind me Satan; for it is written, You shall worship the Lord your God, and him only shall you serve. Then the devil left him; and behold angels came and waited on him.

## CHAPTER IV.

### CHRIST COMMENCING HIS PUBLIC MINISTRY.

1 And when he heard that John was delivered up, he departed to Galilee; and leaving Nazareth he came and lived at Capernaum on the lake, in the bounds of Zebulon and Naphtali, that the word might be fulfilled, spoken by Isaiah the prophet, saying; Land of Zebulon and Naphtali, by the way of the lake, beyond the Jordan, Galilee of the nations, the people who sat in darkness have seen a great light, and upon those who sat in the region and shade of death has light arisen. From that time Jesus began to preach, and to say, Change your minds; for the kingdom of heaven is at hand.

2 And walking by the lake of Galilee he saw two brothers, Simon, called Peter, and Andrew his brother, casting a net into the lake, for they were fishermen. And he said to them, Come after me, and I will make you fishermen of men. And they left their nets, immediately, and followed him. And going forward thence, he saw two other brothers, James the son of Zebedee and John his brother, in the ship with Zebedee their father, mending

their nets; and he called them. And they immediately left the ship and their father, and followed him.

3 And he went about in all Galilee, teaching in their synagogues, preaching the good news of the kingdom, and healing every disease and every infirmity among the people. And his fame went out into all Syria; and they brought him all that were ill, afflicted with various diseases and torments, and demoniacs, and lunatics, and paralytics, and he cured them; and great multitudes followed him from Galilee, and Decapolis, and Jerusalem, and Judea, and beyond the Jordan.

## CHAPTER V.

### CHRIST'S SERMON ON THE MOUNT.

1 And seeing the multitudes, he went on the mountain and sat down; and his disciples came to him. And he opened his mouth and taught them, saying; Blessed are the poor in spirit, for theirs is the kingdom of heaven. Blessed are the meek, for they shall inherit the earth. Blessed are those that mourn, for they shall be comforted. Blessed are those that hunger and thirst for righteousness, for they shall be filled. Blessed are the merciful, for they shall obtain mercy. Blessed are the pure in heart, for they shall see God. Blessed are the peace makers, for they shall be called children of God. Blessed are the persecuted for righteousness, for theirs is the kingdom of heaven. Blessed are you when they shall reproach you, and persecute you, and say every evil against you, falsely, for my sake. Rejoice and exult, for great is your reward in heaven; for so persecuted they the prophets who were before you.

2 You are the salt of the earth; but if the salt has lost its strength, with what shall it be seasoned? It is good for nothing more, except being cast out to be trodden upon by men. You are the light of the world. A city situated on a mountain cannot be hid. Neither do men light a candle, and put it under a modius [1.916 gallon measure], but on a candlestick, and it shines to all in the house. Let your light so shine before men that they may see your good works, and glorify your father in heaven. Think not that I have come to destroy the law or the prophets; I

have not come to destroy but to complete. For I tell you truly, that till heaven and earth pass away, one iota or one point shall by no means pass away from the law till all things are accomplished. Whoever therefore shall break one of the least of these commandments, and teach men so, shall be called least in the kingdom of heaven; but whoever shall do and teach, he shall be called great in the kingdom of heaven. For I tell you, that unless your righteousness exceeds that of the scribes and Pharisees, you shall by no means enter into the kingdom of heaven.

3 You have heard that it was said by the ancients, You shall not kill; and whoever kills shall be subject to the judgment. But I tell you, that every one who is angry with his brother shall be subject to the judgment; and whoever says to his brother, Worthless fellow, shall be subject to the Sanhedrim; and whoever says, You fool, shall be subject to the hell of fire. If, therefore, you offer your gift on the altar, and there remember that your brother has any thing against you, leave there your gift before the altar, and go and first be reconciled to your brother, and then come and offer your gift. Agree with your accuser quickly, while you are with him in the way, lest the accuser deliver you to the judge, and the judge deliver you to the officer, and you be cast into prison. I tell you truly, you shall not go out thence till you have paid the last quadrans [4 mills].

4 You have heard that it was said, You shall not commit adultery; but I tell you, that every one who looks on a woman to desire her inordinately, has already committed adultery with her in his heart. But if your right eye offends you, pluck it out and cast it from you; for it is better for you that one of your members should perish, and not that your whole body should be cast into hell. And if your right hand offends you, cut it off and cast it from you; for it is better for you that one of your members should perish, and not that your whole body should go into hell. And it was said, Whoever would put away his wife, let him give her a bill of divorcement. But I tell you, that whoever puts away his wife, except for adultery, causes her to commit adultery; and whoever marries her that is put away, commits adultery. Again, you have heard that it was said by the ancients, You shall not swear falsely, but shall perform to the Lord your oaths. But I tell you, Swear not at all; neither by heaven, for it is God's throne; nor

by the earth, for it is his footstool, nor by Jerusalem, for it is the city of the great King; nor swear by your head, for you cannot make one hair white or black. But let your speech be, yes, yes, and no, no; for any thing more than this is evil.

5 You have heard that it was said, An eye for an eye, and a tooth for a tooth. But I tell you not to resist the evil man; but whoever shall strike you on the right cheek, turn to him the other also; and if a man wishes to have a law suit with you, and take away your coat, let him have your cloak also; and whoever shall compel you to go one mile, go two miles with him. Give to him that asks, and from him that would borrow of you turn not away. You have heard that it was said, You shall love your neighbor, and hate your enemy. But I tell you, Love your enemies, and pray for those that persecute you; that you may be children of your Father in heaven; for he causes his sun to rise on the evil and the good, and rains on the just and unjust. For if you love those that love you, what reward have you? Do not the publicans the same? And if you salute your brothers only, what do you do more than [others]? Do not the gentiles also do the same? Be therefore perfect, as your heavenly Father is perfect.

6 But take heed not to perform your righteousness before men, to be seen by them; otherwise indeed, you have no reward from your Father in heaven. When, therefore, you give in charity, sound not a trumpet before you, as the hypocrites do, in the synagogues and in the streets, that they may be glorified by men. I tell you truly, they have their reward. But when you give in charity let not your left hand know what your right hand does, that your charity may be in secret; and your Father who sees in secret shall reward you.

7 And when you pray, be not like the hypocrites; for they love to pray standing in the synagogues, and at the corners of the streets, that they may be seen by men. I tell you truly, they have their reward. But when you pray enter into your private room, and having shut your door pray to your Father who is in secret; and your Father who sees in secret shall reward you. And when you pray use not vain repetitions, as the gentiles do; for they think they shall be heard for their much speaking. Be not, therefore, like them; for your Father knows what you need before you ask him. Pray, therefore, thus; Our Father in

heaven, hallowed be thy name; thy kingdom come; thy will be done, as in heaven, so on earth; give us to-day our essential bread, and forgive us our debts as we forgive our debtors; and bring us not into trial, but deliver us from evil. For if you forgive men their offenses, your heavenly Father will forgive you; but if you forgive not men, neither will your Father forgive your offenses.

8 And when you fast, be not like the hypocrites, of a sad countenance; for they disfigure their faces that they may appear to men to fast. I tell you truly, they have their reward. But when you fast, anoint your head, and wash your face, that you may not appear to men to fast, but to your Father in secret; and your Father who sees in secret shall reward you.

9 Lay not up for yourselves treasures on the earth, where a moth and corrosion destroy, and where thieves dig through and steal. But lay up treasures for yourselves in heaven, where neither a moth nor corrosion destroys, and where thieves dig not through nor steal; for where your treasure is, there will your heart be also.

10 The light of the body is the eye. If, therefore, your eye is sound, your whole body will be light; but if your eye is evil, your whole body will be dark. If, therefore, the light which is in you is darkness, how great is the darkness! No one can serve two masters; for either he will hate the first, and love the other, or he will adhere to the first, and despise the other. You cannot serve God and riches. On this account I tell you, be not anxious for your soul, what you shall eat, or what you shall drink; nor for your body, what you shall put on. Is not the soul more than food, and the body more than clothing? Look at the birds of heaven; they sow not, neither do they reap, nor gather into store-houses; but your heavenly Father feeds them. Are you not much better than they? Which of you by being anxious can add one cubit to his stature? And why are you anxious concerning clothing? Consider the lilies of the field, how they grow; they perform no hard labor, neither do they spin; but I tell you that Solomon in all his glory was not arrayed like one of these. And if God so clothes the grass of the field, which to-day is, and to-morrow is cast into the oven, will he not much more clothe you, men of little faith? Be not anxious, therefore, saying, What shall we eat? or what shall we drink? or with what shall we be clothed? For after all these things the gentiles seek; and your

heavenly Father knows that you need all these things. But seek first righteousness and his kingdom, and all these things shall be added to you. Be not anxious, therefore, for to-morrow, for to-morrow will be anxious for its; sufficient for the day is its evil.

11 Judge not, that you be not judged; for with what judgment you judge you shall be judged; and with what measure you measure it shall be measured to you. And why do you see a speck in your brother's eye, and not consider a beam in your own eye? or how will you say to your brother, Let me cast out the speck from your eye, and behold a beam in your own eye? Hypocrite, cast out first the beam from your eye, and then will you see clearly to cast out the speck from your brother's eye. Give not a holy thing to dogs, neither cast your pearls before swine, lest they tread them down with their feet, and turn and rend you. Ask, and it shall be given you. Seek, and you shall find. Knock, and it shall be opened to you. For every one that asks, receives; and he that seeks, finds; and to him that knocks, it shall be opened. Or is there any man of you, who, if his son asks bread of him, will give him a stone? or if he asks a fish, will give him a serpent? If you then, being evil, know how to give good gifts to your children, how much more will your Father in heaven give good gifts to them that ask him. All things, therefore, which you wish men to do to you, do also thus to them; for this is the law and the prophets.

12 Enter in through the narrow gate, for wide is the gate; and spacious the way which leads to destruction, and many are they that enter in by it; for narrow is the gate, and compressed the way which leads to life, and few are those who find it. But beware of false prophets, who come to you in sheep's clothing, but within they are rapacious wolves. You shall know them by their fruits. Do men gather grapes from thorns? or figs from thistles? So every good tree bears good fruits, but a bad tree bears bad fruits; a good tree cannot bear bad fruits, nor a bad tree good fruits. Every tree which bears not good fruit is cut down and cast into the fire. By their fruits, therefore, you shall know them.

13 Not every one that says to me, Lord, Lord, shall enter into the kingdom of heaven, but he that does the will of my Father in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in your name, and in your name cast out demons, and in your name performed many mighty works? and then will I

confess to them, I never knew you; depart from me you that commit wickedness.

14 Every one, therefore, that hears these words of mine and performs them, I will liken to a wise man who built his house on the rock; and the rain descended, and the floods came, and the winds blew and beat on that house, and it fell not, for it was founded on the rock. And every one who hears these words of mine and performs them not, shall be likened to a foolish man, who built his house on the sand; and the rain descended, and the floods came, and the winds blew and beat on that house, and it fell; and its fall was great. And when Jesus had finished these words the multitudes were astonished at his teaching; for he taught them as having authority, and not as their scribes.

## CHAPTER VI.

### CHRIST'S MIRACLES, PREVIOUS TO THE APPOINTMENT OF HIS TWELVE APOSTLES.

1 And when he went down from the mountain great multitudes followed him; and behold, a leper came and worshipped him, saying, Lord, if you will, you can cleanse me. And stretching out his hand, he touched him, saying, I will; be cleansed; and his leprosy was immediately cleansed. And Jesus said to him, See that you tell no man, but go and show yourself to the priest, and offer the gift which Moses commanded for a testimony to them.

2 And when he entered into Capernaum a centurion came to him, beseeching him, and saying; Lord, my servant lies sick in my house with paralysis, exceedingly distressed. He said to him, I will come and cure him. And the centurion answered and said, Lord, I am not fit that you should come under my roof; but only say the word and my servant will be cured. For I also am a man under authority, having soldiers under me; and I say to this man, Go, and he goes; and to another, Come, and he comes; and to my servant, Do this, and he does it. Jesus hearing wondered and said to those that followed him, I tell you truly, I have not found so great a faith with any one in Israel; and I tell you that many shall come from the East and from the West, and shall recline with Abraham, and Isaac, and Jacob in the kingdom of heaven, but the children of the kingdom shall be cast into the

darkness outside; there shall be weeping and gnashing of teeth. And Jesus said to the centurion, Go; as you have believed be it to you; and the servant was cured at that hour.

3 And Jesus coming into the house of Peter, saw his wife's mother lying and sick with a fever. And he touched her hand, and the fever left her; and she arose and waited on them. And when it was evening they brought him many demoniacs, and he cast out the spirits with a word, and cured all that were sick, that the word might be fulfilled spoken by Isaiah the prophet, saying; He took our infirmities and bore our diseases.

4 And Jesus seeing great multitudes around him commanded them to go away to the other side. And a certain scribe came and said to him, Teacher, I will follow you wherever you go. And Jesus said to him, The foxes have holes, and the birds of heaven have places of shelter, but the Son of man has not where to lay his head. Another of the disciples said to him, Lord, permit me first to go away and bury my father. But Jesus said to him, Follow me, and let the dead bury their dead. And he entered into a ship, and his disciples followed him. And behold there was a great tempest on the lake, so that the ship was covered with the waves; but he was asleep. And they came and awoke him, saying, Lord, save us; we perish. And he said to them, Why are you afraid, men of little faith? Then he arose, and rebuked the winds and the lake, and there was a great calm. And the men wondered, saying, What kind of a man is this, that the winds and the lake obey him?

5 And when he had come to the other side, into the country of the Gadarenes, two demoniacs met him, coming out of the tombs, exceedingly fierce, so that no man could pass that way. And behold they cried, saying, What have you to do with us, Son of God? Have you come hither before the time to torment us? And there was far off from them a herd of many swine feeding. And the demons besought him, saying, If you cast us out, send us into the herd of swine. And he said to them, Go. And going out, they went away into the herd of swine, and, behold, the whole herd rushed down a precipice into the lake, and died in the waters; and those who fed them fled, and going away into the city reported all things, and the events relating to the demoniacs. And behold all the city came out to meet Jesus; and when they saw him they besought him to depart from their bounds.

6 And entering a ship, he crossed over, and came to his own city; and behold they brought him a paralytic, lying on a bed. And Jesus seeing their faith said to the paralytic, Son, be of good courage; your sins are forgiven. And behold some of the scribes said within themselves, This man blasphemes. And Jesus observing their thoughts, said, Why do you think evil in your hearts? For in what respect is it easier to say, Your sins are forgiven, than to say, Arise and walk? But that you may know that the Son of man has power on the earth to forgive sins, then he said to the paralytic, Arise, take up your bed, and go to your house. And he arose and departed to his house. And when the multitudes saw it they were afraid, and glorified God who had given such power to men.

7 And Jesus departing thence saw a man sitting at the custom-house, called Matthew; and he said to him, Follow me. And he arose and followed him. And he was reclining in the house, and behold, many publicans and sinners came and reclined with Jesus and his disciples. And when the Pharisees saw them they said to his disciples, Why does your teacher eat with publicans and sinners? And hearing it he said, The well need not a physician, but the sick. Go and learn what this means: I wish for mercy and not a sacrifice; for I came not to call the righteous, but sinners.

8 Then came to him the disciples of John, saying, Why do we and the Pharisees fast much, but your disciples fast not? And Jesus said to them, Can the children of the bridechamber mourn as long as the bridegroom is with them? But the days will come when the bridegroom will be taken from them, and then they shall fast. But no one puts a piece of unfulled cloth on an old garment; for it takes away its fullness from the garment, and the rent is made worse. Neither do they put new wine into old bottles; otherwise the bottles break, and the wine is poured out and the bottles destroyed; but they put new wine into new bottles, and both are preserved.

9 While he was saying these words to them, behold a ruler came and worshipped him, saying, My daughter is now dead, but come and put your hand on her and she shall live. And Jesus arose and followed him, and his disciples. And behold a woman having a hemorrhage of twelve years approached him from behind, and

touched the fringe of his garment; for she said within herself, If I can only touch his garment I shall be cured. And Jesus turning around and seeing her, said, Daughter, be of good courage, your faith has cured you. And the woman was cured from that hour.

10 And Jesus coming into the house of the ruler, and seeing the musicians and the multitude making a tumultuous noise, said, Go away; for the girl is not dead, but asleep. And they derided him. But when the multitude were removed he went in and took her hand, and the girl arose. And the report went out into all that land.

11 And as Jesus was departing thence two blind men followed him, crying and saying, Have mercy on us, Son of David! And when he had gone into the house the blind men came to him, and Jesus said to them, Do you believe that I am able to do this? They said to him, Yes, Lord. Then he touched their eyes, saying, According to your faith be it to you; and their eyes were opened. And Jesus charged them strictly, saying, See that no one knows it. But they went out and made him known in all that land.

12 And when they had gone away, behold, the people brought to him a man, a dumb demoniac. And the demon being cast out, the dumb spoke; and the multitudes wondered, saying, It was never so seen in Israel. But the Pharisees said, He casts out demons by the ruler of the demons.

13 And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the good news of the kingdom, and curing every disease, and every infirmity. And seeing the multitudes he had compassion on them because they were faint and scattered, like sheep without a shepherd. Then he said to his disciples, The harvest indeed is great, but the laborers few. Pray, therefore, the Lord of the harvest to thrust laborers into his harvest.

## CHAPTER VII.

### THE APPOINTMENT OF THE TWELVE APOSTLES.

1 And calling his twelve disciples, he gave them power over impure spirits to cast them out, and to cure every disease and every infirmity. And the names of the twelve apostles are these; First,

Simon, who is called Peter, and Andrew his brother; James, the son of Zebedee, and John his brother; Philip and Bartholomew; Thomas, and Matthew the publican; James, the son of Alpheus, and Lebbeus, called Thaddeus; Simon, the Zealot, and Judas Iscariot, who also betrayed him. These twelve Jesus sent out and charged them, saying; Go not into a way of gentiles, and enter not into a city of Samaritans, but go rather to the lost sheep of the house of Israel; and as you go, preach, saying, The kingdom of Heaven is at hand. Cure the sick, cleanse lepers, cast out demons; you have received gratuitously, gratuitously give. Take not gold, nor silver, nor copper for your purses, nor a provision sack for the way, nor two coats, nor shoes, nor staves; for the laborer is worthy of his support; and into whatever city or village you enter, inquire who in it is worthy, and there remain till you leave. And when you go into a house, salute it; and if the house is worthy, your blessing shall come upon it; but if the house is not worthy, your blessing shall return to you. And if any one does not receive you, nor hear your words, when you go out of that house or that city, shake off the dust of your feet. I tell you truly, it shall be more tolerable for the land of Sodom and Gomorrah in a day of judgment, than for that city.

2 Behold, I send you forth as sheep in the midst of wolves; be therefore wise as serpents and harmless as doves. But beware of men; for they will deliver you to Sanhedrims, and scourge you in their synagogues, and you shall be brought before governors, and kings, for my sake, for a testimony to them and the nations. But when they have delivered you up be not anxious how you shall speak, or what you shall say, for it shall be given you in that hour what to say; for it is not you that speak, but the Spirit of your Father that speaks in you. And a brother shall deliver a brother to death, and a father a son; and children shall rise up against their parents and put them to death; and you shall be hated by all men for my sake. But he that endures to the end shall be saved. And when they persecute you in one city, flee to another. For I tell you truly, that you will not finish the cities of Israel till the Son of man shall come.

3 A disciple is not above his teacher, nor a servant above his master. It is sufficient for the disciple to be as his teacher, and the servant as his master. If they have called the master of the

house Beelzebul, how much more will they call the members of his family by that name. Fear them not, therefore, for there is nothing concealed that shall not be revealed, nor hid that shall not be known. What I tell you in darkness, speak in the light, and what you hear in the ear, preach on the house-tops. And fear not those who kill the body and are not able to kill the soul; but rather fear him who is able to destroy both soul and body in hell.

4 Are not two sparrows sold for an assarion [1.5 mills]? and one of them cannot fall to the ground without your Father. Even the hairs of your head are all numbered. Fear not, therefore, you are of more value than many sparrows. Every one, therefore, who shall confess me before men, him will I also confess before my Father in heaven; and whoever denies me before men, him will I also deny before my Father in heaven.

5 Think not that I have come to send peace on the earth. I have not come to send peace, but a sword. I have come to set a man at variance against his father, and a daughter against her mother, and a bride against her mother-in-law; and a man's enemies shall be those of his own house. He that loves father or mother more than me is not worthy of me; and he that loves son or daughter more than me is not worthy of me; and he that does not take up his cross and follow me is not worthy of me. He that finds his life shall lose it, and he that loses his life for my sake shall find it. He that receives you receives me, and he that receives me receives him that sent me. He that receives a prophet in the name of a prophet shall receive a prophet's reward, and he that receives a righteous man in the name of a righteous man shall receive a righteous man's reward. And whoever shall give one of these little ones a cup of cold water only, in the name of a disciple, I tell you truly, he shall by no means lose his reward. And when Jesus had finished his charge to his twelve disciples, he departed thence to teach and preach in their cities.

## CHAPTER VIII.

### JOHN THE BAPTIST QUESTIONING CHRIST'S MESSIAHSHIP.

1 And John hearing in the prison of the works of Christ, sending by his disciples, said to him, Are you he that was coming, or look

we for another? And Jesus answered and said to them, Go and tell John what you see and hear; the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, and the poor have the good news preached to them; and blessed is he that is not offended with me.

2 And when they had gone, Jesus began to say to the multitudes, concerning John, What went you out to the wilderness to see? A reed shaken with the wind? But what went you out to see? A man wearing fine clothes? Behold, they that wear fine clothes are in the houses of kings. But what went you out to see? A prophet? Yes, I tell you, and more than a prophet. For this is he of whom it is written; Behold, I send my messenger before your face, to prepare your way before you. I tell you truly, there has not arisen among those born of woman a greater than John the Baptist; but the least in the kingdom of heaven is greater than he. And from the days of John the Baptist till now the kingdom of heaven suffers violence, and the violent take it by force. For all the prophets and the law prophesied till John. And if you will receive it, this is Elijah, who was to come.

3 He that has ears, let him hear. To what shall I liken this generation? It is like little children sitting in the markets, who call to their companions, and say, We have played on pipes for you, and you have not danced; we have mourned, and you have not lamented. For John came neither eating nor drinking, and they say, He has a demon; the Son of man came eating and drinking, and they say, Behold a glutton, and a wine drinker, a friend of publicans and sinners. But wisdom is justified by her children.

4 Then he began to rebuke those cities in which most of his mighty works had been done, because they changed not their minds. Woe to you, Chorazin! Woe to you, Bethsaida! for if the mighty works which have been done in you had been done in Tyre and Sidon, they would have changed their minds long ago in sackcloth and ashes. But I tell you, it shall be more tolerable for Tyre and Sidon in a day of judgment than for you. And you, Capernaum, which are exalted even to heaven, shall go down even to hades; for if the mighty works which have been done in you had been done in Sodom, it would have remained to

this day. But I tell you, that it shall be more tolerable for the land of Sodom in a day of judgment, than for you.

5 At that time Jesus answering said, I thank thee, Father, Lord of heaven and earth, that thou hast hid these things from the wise and intelligent, and hast revealed them to babes. Yes, Father, for so it has seemed good in thy sight. All things are given me by my Father; and no one knows the Son but the Father; and no one knows the Father but the Son, and he to whom the Son will reveal him. Come to me all you that labor hard and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me, for I am meek and lowly in heart, and you shall find rest for your souls; for my yoke is easy, and my burden light.

## CHAPTER IX.

### CHRIST'S DOCTRINE OF THE SABBATH.

1 At that time Jesus went through the grain fields on the sabbath; and his disciples were hungry, and began to pick the heads and eat. And the Pharisees seeing it, said to him, Behold, your disciples do what it is not lawful to do on the sabbath. But he said to them, Have you not read what David did, when he was hungry, and those who were with him? how he entered into the house of God and eat the show bread, which it was not lawful for him to eat, nor for those with him, but only for the priests? Or have you not read in the law, that the priests profane the sabbath in the temple, and are blameless? But I tell you that here is an object greater than the temple. But if you had known what, I wish for mercy and not a sacrifice, means, you would not have condemned the innocent; for the Son of man is Lord of the sabbath.

2 And departing thence he went into their synagogue, and behold a man having a withered hand [was there.] And they asked him, saying, Is it lawful to cure on the sabbath? that they might accuse him. And he said to them, What man is there of you having one sheep, who if this falls into a pit on the sabbath, will not take hold of it and lift it out? How much then is a man better than a

sheep! So that it is lawful to do good on the sabbath. Then he said to the man, Stretch out your hand; and he stretched it out, and it was restored as sound as the other; and the Pharisees went out and took counsel against him to destroy him.

3 But Jesus knowing it departed thence, and great multitudes followed him; and he cured them all, and charged them not to make him known; that it might be fulfilled which was spoken by Isaiah the prophet, saying; Behold my servant, whom I have chosen; my beloved, with whom my soul is well pleased; I will put my spirit on him, and he shall declare judgment to the nations. He shall not strive nor cry aloud, nor shall any one hear his voice in the streets. A bruised reed shall he not break, and a smoking flax shall he not extinguish, till he sends forth judgment to victory. And in his name shall nations hope.

## CHAPTER X.

### CHRIST'S MIRACLES ATTRIBUTED TO DEMONS. HIS RELATIONS.

1. THEN a blind and dumb demoniac was brought to him, and he cured him, so that the blind and dumb spoke and saw. And all the multitudes wondered and said, Is this the Son of David? But the Pharisees hearing it, said, This man does not cast out demons, except by Beelzebul, a ruler of the demons. But knowing their thoughts, he said to them, Every kingdom divided against itself is destroyed; and no city or house divided against itself can stand. If Satan casts out Satan he is divided against himself. How then can his kingdom stand? And if I by Beelzebul cast out demons, by whom do your sons cast them out? Therefore they shall be your judges. But if I by the Spirit of God cast out demons, then the kingdom of God has come upon you. Or how can one enter into the house of a strong man and plunder his goods, unless he first binds the strong man, and then he will plunder his house.

2 He that is not with me is against me, and he that gathers not with me scatters. Therefore, I tell you, every sin and blasphemy shall be forgiven men, but the blasphemy of the Spirit shall not be forgiven men. And if one speaks a word against the Son of man

it shall be forgiven him; but if one speaks against the Holy Spirit it shall not be forgiven him either in this life or in that to come. Either make the tree good and its fruit good, or make the tree bad, and its fruit bad; for a tree is known by its fruit. Offspring of vipers, how can you, being evil, speak good things? For out of the abundance of the heart the mouth speaks. The good man, out of his good treasury, casts forth good things; and the evil man, out of his evil treasury, casts forth evil things. But I tell you, that for every idle word which men speak they shall render an account in a day of judgment; for by your words you shall be justified, and by your words you shall be condemned.

3 Then answered some of the scribes and Pharisees, saying, Teacher, we wish to see a sign from you. But he answered and said to them, An evil and adulterous generation seeks for a sign, and no sign shall be given it but the sign of the prophet Jonah. For as Jonah was three days and three nights in the belly of the fish, so shall the Son of man be three days and three nights in the heart of the earth. The men of Nineveh shall rise up in the judgment with this generation and condemn it; for they changed their minds at the preaching of Jonah; and behold a greater than Jonah is here. The queen of the south shall rise up in the judgment with this generation and condemn it; for she came from the ends of the earth to hear the wisdom of Solomon; and behold a greater than Solomon is here. But when the impure spirit has gone out of a man, it goes through dry places seeking a rest, and finds none. Then it says, I will return to my house from which I went out; and coming, it finds it empty, swept, and adorned. Then it goes and takes with itself seven other spirits worse than itself, and they enter in and dwell there; and the last state of that man is worse than the first. So shall it be also with this evil generation.

4 And while he was speaking to the multitudes, behold his mother and his brothers stood without, desiring to speak to him. And some one said to him, Behold your mother and your brothers stand without, desiring to speak to you. And he answered and said to him that told him, Who is my mother? and who are my brothers? and stretching out his hand to his disciples, he said, Behold my mother, and my brothers! For whoever does the will of my Father in heaven, he is my brother, and sister, and mother.

## CHAPTER XI.

### CHRIST'S PARABLES ON THE LAKE OF GALILEE.

1 And on that day Jesus went out of the house and sat by the lake. And great multitudes came together to him; and he went into the ship and sat down; and all the multitude stood on the shore. And he spoke to them many things in parables, saying; Behold, a sower went out to sow; and as he sowed, some fell by the way, and the birds came and devoured it. And some fell on rocky places, where it had not much earth, and it came up immediately, because it had no depth of earth; and when the sun arose it was scorched, and because it had no root it was dried up. And some fell among thorns, and the thorns came up and choked it. But some fell on good ground, and bore fruit; some a hundred, some sixty, and some thirty-fold. He that has ears let him hear.

2 And his disciples came and said to him, Why do you speak to them in parables? And he answered and said to them, Because it is given to you to know the mysteries of the kingdom of heaven, but to them it is not given; for whoever has, to him shall be also given, and he shall abound; but whoever has not, from him shall be taken away even what he has. For this reason I speak to them in parables; because seeing they do not see, and hearing they do not hear, nor understand. And in them is fulfilled the prophecy of Isaiah, which says; Hearing you shall hear and not understand, and seeing you shall see and not perceive; for the hearts of this people have become hard, and they hear imperfectly with their ears, and their eyes have they closed, lest they should see with their eyes, and hear with their ears, and understand with their hearts, and turn, and I should heal them. But blessed are your eyes, for they see; and your ears, for they hear. For I tell you truly, that many prophets and righteous men have desired to see what you see and have not seen it, and to hear what you hear and have not heard it.

3 Hear, therefore, the parable of the sower. When any one hears the word of the kingdom and does not understand it, the evil one comes and takes away the seed sown in his heart. This is he that received seed by the way. He that received seed on the

rocky places is he that hears the word and immediately receives it with joy but has no root in himself, but is only a temporary [disciple]; and when affliction or persecution arises on account of the word, he is immediately offended. And he that received seed among thorns is he that hears the word, and the cares of this life and the deceitfulness of riches choke the word, and it becomes unfruitful. But he that received the seed in the good ground is he that hears the word, and understands it, who also bears fruit, and produces some one hundred, and some sixty, and some thirty-fold.

4 And he delivered them another parable, saying; The kingdom of heaven is like a man sowing good seed in his field; and while the men slept, his enemy came and sowed poisonous darnel in the midst of the wheat, and went away. But when the stalk grew up and bore fruit, then the poisonous darnel appeared. And the servants of the householder came and said to him, Sir, did you not sow good seed in your field? Whence then has it poisonous darnel? And he said to them, An enemy has done this. And they said to him, Do you wish us to go and take them out? And he said, No; lest in taking out the poisonous darnel, you pull up the wheat with it; let both grow together till the harvest, and at the time of the harvest, I will say to the reapers, Collect first the poisonous darnel, and bind it in bundles to be burnt; but collect the wheat in my storehouse.

5 He delivered them another parable, saying, The kingdom of heaven is like a mustard seed which a man took and sowed in his field, which is the least of all seeds, but when it is grown is the greatest of plants, and becomes a tree, so that the birds of heaven come and lodge on its branches. He spoke another parable to them; The kingdom of heaven is like leaven which a woman took and hid in three sata [33 quarts] of flour, till the whole was leavened. All these things spoke Jesus to the multitudes in parables; and without a parable spoke he not to them; that it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will declare things which have been concealed from the foundation of the world.

6 Then leaving the multitudes, he went into the house, and his disciples came to him, saying, Explain to us the parable of the poisonous darnel of the field. And he answered and said to them, He that sows the good seed is the Son of man; the field is the

world; the good seed are the children of the kingdom; the poisonous darnel are the children of the wicked one; the enemy that sowed them is the devil; the harvest is the consummation of the world; and the reapers are angels. As, therefore, poisonous darnel is collected and burned with fire, so shall it be at the consummation of the world. The Son of man will send his angels, and they shall collect out of his kingdom all offenses, and all that commit wickedness, and cast them into a furnace of fire; and there shall be weeping and gnashing of teeth. Then the righteous shall shine out like the sun, in the kingdom of their Father. He that has ears, let him hear.

7 The kingdom of heaven is like a treasure hid in a field, which a man found, and concealed, and went away with joy, and sold all that he had and bought that field. Again; the kingdom of heaven is like a merchant seeking beautiful pearls, who, finding one very costly, went and sold all that he had and bought it. Again; the kingdom of heaven is like a net cast into the sea, and collecting [fish] of every kind, which, when it was full, men drew to the shore, and sitting down put up the good in vessels and cast the bad away. So shall it be at the consummation of the world. The angels shall come forth and separate the evil from the midst of the good, and cast them into the furnace of fire; there shall be weeping and gnashing of teeth. Have you understood all these things? They said to him, Yes, Lord. And he said to them, Every scribe therefore that is instructed in the kingdom of heaven, is like a householder who casts out of his treasury things new and old.

8 And when Jesus had finished these parables he departed thence, and coming to his native country he taught them in their synagogues, so that they were astonished and said, Whence has this man this wisdom and these mighty works? Is not this the carpenter's son? Is not his mother called Mary? And are not his brothers James, and Joseph, and Simon, and Judas? And are not his sisters all with us? Whence then has this man all these things? And they were offended with him. But Jesus said to them, A prophet is not without honor, except in his native country, and in his own house; and he did not many mighty works there, because of their unbelief.

## CHAPTER XII.

THE DEATH OF JOHN THE BAPTIST. — CHRIST FEEDING FIVE THOUSAND, AND WALKING ON THE LAKE.

1 At that time Herod the Tetrarch heard of the fame of Jesus, and said to his servants, This is John the Baptist; he is raised from the dead; and on that account the mighty works are performed by him. For Herod having seized John, had bound him, and put him in prison, on account of Herodias, his brother Philip's wife. For John had said to him, It is not lawful for you to have her. And he wished to kill him; but feared the people, because they regarded him as a prophet. And Herod's birthday being kept, the daughter of Herodias danced before them and pleased Herod, on account of which he promised with an oath to give her whatever she should ask; and she, having been put forward by her mother, said, Give me here on a plate the head of John the Baptist.

2 And the king was sorry; but on account of the oath, and those reclining with him, he commanded it to be given. And he sent and beheaded John in the prison; and his head was brought on a plate and given to the girl, and she carried it to her mother. And his disciples went and took up the body and buried it, and came and told Jesus.

3 And when Jesus heard of it he departed thence in a ship to a solitary place by himself. And the multitudes hearing of it followed him on foot from the cities.

4 And going out he saw a great multitude, and had compassion on them, and cured their sick. And when it was evening his disciples came to him, saying, The place is solitary, and the hour is already past; dismiss the multitudes that they may go to the villages and buy themselves food. But Jesus said to them, They need not go away; give them food to eat. And they said to him, We have here only five loaves and two fishes. And he said, Bring them here to me. And commanding the multitudes to sit down on the grass, he took the five loaves and the two fishes, and, looking up to heaven, blessed them, and having broken them gave the bread to the disciples, and the disciples to the multitudes. And they all eat and were filled; and they took up the fragments which

remained over, twelve travelling-baskets full; and those that eat were about five thousand men, besides women and children.

5 And he immediately constrained the disciples to go into a ship and go before him to the other side, till he should dismiss the multitudes. And having dismissed the multitudes, he went on a mountain by himself to pray. And when it was evening he was there alone. But the ship was now in the midst of the lake tossed by the waves, for the wind was contrary. And in the fourth watch of the night he came to them walking on the lake. And when the disciples saw him walking on the lake, they were troubled and said, It is an apparition; and they cried out for fear. But Jesus immediately spoke to them, saying, Be of good courage; it is I; be not afraid. And Peter answered and said to him, Lord, if it is you, command me to come to you on the waters. And he said, Come. And Peter going down from the ship walked on the waters to go to Jesus. But seeing the wind strong he was afraid; and beginning to sink, cried, saying, Lord save me! and Jesus immediately stretching out his hand, took hold of him and said, Man of little faith, why did you doubt? And when they entered into the ship, the wind ceased; and those in the ship came and worshipped him, saying, Truly you are the Son of God.

6 And having crossed over, they came to Gennesaret. And when the men of that place knew him, they sent to all the country around, and brought to him all that were sick, and requested of him that they might only touch the fringe of his garment; and as many as touched it were entirely cured.

## CHAPTER XIII.

### CHRIST'S DOCTRINE OF JEWISH TRADITIONS, ETC.

1 THEN came the scribes and Pharisees from Jerusalem, saying, Why do your disciples transgress the tradition of the elders, for they wash not their hands when they eat bread? And he answered and said to them, Why do you transgress the command of God by your tradition? For God said, Honor your father and mother; and he that reviles father or mother, let him surely die. But you say, Whoever says to his father or mother what you might be profited with by me is a gift, then he shall

not honor his father or his mother; and you have made the law of God of no effect by your tradition. Hypocrites, well did Isaiah prophecy of you, saying; This people honors me with the lips, but their heart is far from me. But in vain do they worship me, teaching teachings and commandments of men.

2 And having called the multitude, he said, Hear and understand. Not that which enters into the mouth, defiles the man; but that which proceeds out of the mouth that defiles the man. Then the disciples came to him, and said to him, Do you know that the Pharisees were offended when they heard this word? And he answered and said, Every plant which my heavenly Father has not planted, shall be rooted up. Let them go; they are blind guides of the blind. But if the blind lead the blind, they will both fall into the pit. And Peter answered and said to him, Explain the parable to us. And he said, Are you so entirely without understanding? Do you not understand that whatever goes into the mouth passes into the stomach, and is cast out on the earth? But the things which proceed from the mouth come from the heart, and these defile the man. For from the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false testimonies, blasphemies: these are the things which defile the man; but to eat with unwashed hands does not defile the man.

3 And Jesus going out thence departed to the regions of Tyre and Sidon. And behold, a woman of Canaan from those regions came out and cried, saying, Have mercy on me, Lord, Son of David; my daughter is badly affected with a demon. But he answered her not a word. And his disciples came and asked him, saying, Dismiss her, for she cries after us. But he answered and said, I am not sent, except to the lost sheep of the house of Israel. And she came and worshipped him, saying, Lord, help me! But he answered and said, It is not right to take the children's bread and cast to the dogs. But she said, Yes, Lord; for even the dogs eat of the crumbs which fall from the table of their masters. Then Jesus answered and said to her, O woman, great is your faith! Be it to you as you wish; and her daughter was cured from that hour.

4 And returning thence Jesus came to the lake of Galilee, and going up on the mountain sat down there. And great mul-

titudes came to him, having with them the lame, the blind, the dumb, the crippled, and many others; and they cast them at Jesus' feet, and he cured them; so that the multitude wondered, seeing the dumb talk, the crippled sound, the lame walk, and the blind see; and they glorified the God of Israel.

5 And Jesus calling his disciples, said, I pity the multitude, for it is now three days that they have continued with me, and they have nothing to eat; I will not dismiss them fasting lest they faint by the way. But his disciples said to him, Whence shall we obtain so much bread in the wilderness as to fill so great a multitude? And Jesus said to them, How many loaves have you? And they said, Seven, and a few small fishes. And he commanded the people to sit down on the ground, and taking the seven loaves and the fishes, and giving thanks, he broke, and gave them to the disciples, and the disciples to the multitudes. And they all eat and were filled; and they took up the fragments that remained, seven store-baskets full. And those who eat were four thousand men, besides women and children. And dismissing the multitude he went into the ship, and came into the bounds of Magadan.

## CHAPTER XIV.

CHRIST REPLYING TO THE PHARISEES AND SADDUCEES, ETC.

1 And the Pharisees and Sadducees coming to Jesus to try him desired him to show them a sign from heaven. But he answered and said to them, When it is evening you say, It will be fair weather for the sky is red; and in the morning, It will rain to-day for the sky is red and lowering. You know how to distinguish the face of the sky, but you cannot distinguish the signs of the times. An evil and adulterous generation seeks a sign; and no sign shall be given it except the sign of Jonah. And he left them and departed.

2 And when his disciples came to the other side they forgot to take bread. And Jesus said to them, Observe and beware of the leaven of the Pharisees and Sadducees. But they reasoned within themselves, saying, It is because we have not taken bread. But Jesus knowing it, said, Why do you reason within yourselves,

men of little faith, because you have not taken bread? Do you not yet understand nor remember the five loaves of the five thousand, and how many travelling-baskets you took up? nor the seven loaves of the four thousand, and how many store-baskets you took up? Why do you not understand that I spoke to you not of bread, to beware of the leaven of the Pharisees and Sadducees? Then they understood that he did not tell them to beware of the leaven of bread, but of the teaching of the Pharisees and Sadducees.

3 And Jesus coming into the parts of Cesarea Philippi, asked his disciples, saying, Who do men say that the Son of man is? And they said, Some, John the Baptist; others, Elijah; and others, Jeremiah, or one of the prophets. And he said to them, Who say you that I am? And Simon Peter answered and said, You are the Christ, the Son of the living God. And Jesus answered and said to him, Blessed are you, Simon, son of Jonas, for flesh and blood has not revealed this to you, but my Father in heaven. And I tell you that you are Peter [a rock], and upon this rock will I build my assembly, and the gates of hades shall not prevail against it. And I will give you the keys of the kingdom of heaven; and whatever you bind on the earth shall be bound in heaven; and whatever you unbind on the earth shall be unbound in heaven. Then he charged his disciples to tell no man that he was the Christ.

4 From that time Jesus began to show his disciples that he must go to Jerusalem, and suffer many things from the elders, and chief priests, and scribes, and be killed, and raised on the third day. And Peter taking hold of him said, rebuking him, Far be it from you, Lord! This shall not be to you. But he turned and said to Peter, Get behind me, Satan! You are an offense to me! For you regard not the things of God, but those of men.

5 Then Jesus said to his disciples, If any one will come after me, let him deny himself, and take up his cross, and follow me. For whoever wishes to save his life shall lose it, and whoever loses his life for my sake, shall find it. For what is a man profited, if he shall gain the whole world and lose his life? Or what will a man give as an exchange for his life? For the Son of man is about to come in the glory of his Father, with his angels, and then

shall he render to every one according to his doing. I tell you truly, that some of those standing here shall not taste death till they see the Son of man coming in his kingdom.

## CHAPTER XV.

CHRIST TRANSFIGURED.—CURING A DEMONIAC, AND PAYING THE SACRED TRIBUTE.

1 AND after six days Jesus took Peter, and James, and John, his brother, and led them up on a high mountain by themselves. And he was transfigured before them, and his face shone like the sun, and his garments were white as the light. And behold there appeared to them Moses and Elijah conversing with him. And Peter answered and said to Jesus, Lord, it is good for us to be here; if you please, we will make here three tabernacles, one for you, and one for Moses, and one for Elijah. While he was yet speaking, behold a bright cloud overshadowed them; and behold a voice from the cloud, saying, This is my beloved Son, with whom I am well pleased; hear him. And when they heard this the disciples fell on their faces, and were greatly afraid. And Jesus came and touched them, and said, Arise, and be not afraid. And lifting up their eyes they saw no man, except Jesus alone.

2 And when they went down from the mountain Jesus charged them, saying, Tell no man the vision till the Son of man is raised from the dead. And the disciples asked him, saying, Why then do the scribes say that Elijah must first come? And he answered and said, Elijah indeed comes, and shall restore all things. But I tell you Elijah has come already, and they knew him not, but did to him what they pleased. In like manner, also, the Son of man is about to suffer from them. Then the disciples understood that he spoke to them of John the Baptist.

3 And when they came to the multitude, a man came to him, kneeling to him and saying, Lord, have mercy on my son, for he is a lunatic, and suffers greatly. For he often falls into the fire, and often into the water. And I brought him to your disciples and they could not cure him. Jesus answered and said, O unbelieving and perverse generation! How long shall I be with you? How long shall I suffer you? Bring him here to me. And

Jesus rebuked him, and the demon went out of him, and the child was cured from that hour. Then the disciples came to Jesus privately, and said, Why could we not cast it out? And Jesus said to them, On account of your unbelief. For I tell you truly, if you have a faith like a mustard seed, you shall say to this mountain, Be removed thence to that place, and it shall be removed; and nothing shall be impossible to you. But this kind goes not out, except by prayer and fasting.

4 And as they were returning in Galilee, Jesus said to them, The Son of man is about to be delivered into the hands of men, and they will kill him, and on the third day he shall be raised; and they were grieved exceedingly.

5 And when they came to Capernaum, those who received the didrachma [28 cents], came to Peter, and said, Does not your teacher pay the didrachma? He said, Yes. And when he came into the house, Jesus anticipated him, saying, What do you think, Simon? From whom do the kings of the earth receive taxes, or a tribute? From their children, or from strangers? He said to him, From strangers. Jesus said to him; Then are the children free; but that we may not offend them, go to the lake, and cast in a hook, and take the first fish that comes up, and opening its mouth you will find a stater [56 cents]. Take that and give it to them, for me and you.

## CHAPTER XVI.

### CHRIST'S DOCTRINE OF GREATNESS. — OFFENSES AND THE FORGIVENESS OF SINS.

1 At that time the disciples came to Jesus, saying, Who is the greatest in the kingdom of heaven? And calling a little child, he set it in the midst of them, and said, I tell you truly, that if you do not turn and become like little children, you can by no means enter into the kingdom of heaven. Whoever humbles himself like this little child, shall be greatest in the kingdom of heaven; and whoever receives one such little child in my name, receives me; but whoever offends one of these little ones that believe in me, it would be better for him that a millstone should be hung to his neck, and that he should be plunged into the depths of the sea.

2 Woe to the world because of offenses! For offenses must necessarily come, but woe to that man by whom the offense comes! If your hand or foot offends you, cut it off and cast it from you. It is better for you to enter into life lame, or crippled, than having two hands or two feet to be cast into the eternal fire. And if your eye offends you, pluck it out and cast it from you. It is better for you to enter into life having one eye, than having two eyes to be cast into the hell of fire.

3 See that you despise not one of these little ones; for I tell you that their angels always behold the face of my Father in heaven. What think you? If a man has a hundred sheep, and one of them is lost, does he not leave the ninety-nine on the mountain, and go and seek for the lost one? And if he finds it, I tell you truly that he rejoices over it more than over the ninety-nine which were not lost. So it is not the will of your Father in heaven that one of these little ones should perish.

4 But if your brother sins against you, go and reprove him between you and him alone. If he hears you, you have gained your brother. But if he does not hear you, take with you one or two more, that by the mouth of two or three witnesses every word may be established; and if he will not hear them, tell the assembly; and if he will not hear the assembly, let him be to you as a gentile and a publican I tell you truly, that whatever you bind on the earth shall be bound in heaven, and whatever you unbind on the earth shall be unbound in heaven. Again, I tell you, that if two of you shall agree on the earth concerning any thing for which they shall ask, they shall have it from my Father in heaven; for where two or three are assembled together in my name, there am I in the midst of them.

5 Then came Peter and said to him, Lord, how many times shall my brother sin against me and I forgive him? Till seven times? Jesus said to him, I say not to you till seven times, but till seventy times seven. On this account, the kingdom of heaven is like a king who wished to settle with his servants. And beginning to settle, a debtor of ten thousand talents [$10,000,000] was brought to him. And he having nothing to pay, the lord commanded him to be sold, and his wife and children, and all that he had, and payment to be made. Then the servant fell down and worshipped him, saying, Have patience with me, and I will pay

all. And the lord of that servant having compassion on him released him, and forgave him the debt.

6 But that servant went out and found one of his fellow-servants who owed him one hundred denarii [$14], and seizing him, he choked him, saying, Pay what you owe me. Then his fellow-servant fell down and besought him, saying, Have patience with me and I will pay you. But he would not; but went and cast him into prison till he should pay the debt. Then his fellow-servants seeing what was done, were greatly displeased, and went and related to their lord all things that were done. Then his lord called him, and said to him, Evil servant; I forgave you all that debt because you besought me [to do it]. Ought you not also to pity your fellow-servant, as I pitied you? And his lord was displeased, and delivered him to the tormentors till he should pay all the debt. So also will my heavenly Father do to you, if you forgive not each one his brother from your hearts.

## CHAPTER XVII.

### CHRIST'S DOCTRINE OF MARRIAGE, DIVORCE, ETC.

1 And when Jesus had finished these words he departed from Galilee, and came into the bounds of Judea beyond the Jordan; and great multitudes followed him, and he cured them there. And the Pharisees came to him to try him, and said, Is it lawful [for a man] to put away his wife for every cause? And he answered and said, Have you not read that the Creator at the beginning made them male and female? and he said, On this account shall a man leave his father and mother, and be joined to his wife, and the two shall be one flesh. So that they are no longer two but one flesh. What therefore God has yoked together, let not man separate.

2 They said to him, Why then did Moses command us to give a bill of divorcement, and put her away? He said to them, Moses, on account of your hardness of heart, allowed you to put away your wives; but from the beginning it was not so. And I tell you, that whoever puts away his wife, except for adultery, and marries another, commits adultery; and whoever marries her that is put away, commits adultery.

3 The disciples said to him, If the case of a man is thus with

his wife, it is not expedient to marry. And he said to them, All do not receive this word, but those to whom it is given. For there are eunuchs from birth, who were born so from their mother; and there are eunuchs who are made eunuchs by men; and there are eunuchs who have made themselves eunuchs for the sake of the kingdom of heaven. He that is able to receive [this doctrine] let him receive it.

4 Then little children were brought to him that he should put his hands on them and pray; and the disciples rebuked them. But Jesus said, Suffer the little children to come to me, and forbid them not, for of such is the kingdom of heaven. And he put his hands on them and departed thence.

5 And behold one came and said to him, Teacher, what good [work] shall I do that I may have eternal life? And he said to him, Why do you ask me of the good? one is the good. But if you wish to enter into life, keep the commandments. He said to him, What? And Jesus said, this; You shall not kill; You shall not commit adultery; You shall not steal; You shall not testify falsely; Honor your father and mother; and you shall love your neighbor as yourself. The young man said to him, All these have I kept; what do I lack yet? Jesus said to him, If you will be perfect, go and sell your property, and give to the poor, and you shall have a treasure in heaven; and come and follow me. And when the young man heard [this] he went away sad, for he had great possessions.

6 And Jesus said to his disciples, I tell you truly, that a rich man will enter into the kingdom of heaven with difficulty. And again I tell you, it is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God. And the disciples hearing this, were greatly astonished, and said, Who then can be saved? But Jesus looking on them, said, With men this is impossible; but with God all things are possible.

7 Then Peter answered and said, Behold we have left all and followed you; what shall we have therefore? And Jesus said to them, I tell you truly, that you who have followed me, in the regeneration when the Son of man shall sit on the throne of his glory, shall yourselves also sit on twelve thrones, judging the twelve tribes of Israel; and whoever has left brothers or sisters, or a father or mother, or children, or lands or houses, for my name's sake, shall

receive many times as much, and inherit eternal life. But many first shall be last; and last, first.

8 For the kingdom of heaven is like a householder who went out early in the morning to hire laborers in his vineyard. And agreeing with the laborers for a denarius [14 cents] a day, he sent them into his vineyard. And going out about the third hour, he saw others standing idle in the market; and he said to them, go also into the vineyard, and whatever is right I will give you. And they went. Again going out about the sixth and ninth hours, he did likewise. And going out about the eleventh hour he found others standing, and said to them, Why stand you all the day idle? They said to him, Because no man has hired us. He said to them, Go also into the vineyard. And when it was evening the lord of the vineyard said to his steward, Call the laborers, and pay them the wages [stipulated], beginning from the last even to the first. And those who came about the eleventh hour, received a denarius [14 cents] each. And those who came first supposed that they should receive more. And they also received a denarius [14 cents] each; and when they had received it, they complained of the householder, saying, These last have worked but one hour, and you have made them equal with us, who have borne the burden and heat of the day. But he answered and said to one of them, Neighbor, I do you no wrong. Did you not agree with me for a denarius [14 cents]? Take what belongs to you, and go, for I will give to the last even as to you. Is it not right for me to do what I will with my own? Is your eye evil because I am good? So the last shall be first, and the first last.

9 And Jesus going up to Jerusalem, took his twelve disciples aside privately, and said to them on the way, Behold we go up to Jerusalem, and the Son of man will be delivered to the chief priests and scribes, and they will condemn him to death, and deliver him to the gentiles, to mock, and scourge, and crucify him; and on the third day he shall be raised.

10 Then came to him the mother of Zebedee's children with her sons, worshipping, and asking a certain thing of him. And he said to her, What do you wish? She said to him, Say that these my two sons shall sit, one on your right hand, and the other on your left, in your kingdom. But Jesus answered and said, You know not what you ask. Can you drink of the cup of which I

am about to drink? They said to him, We can. He said to them; you shall drink indeed of my cup; but to sit on my right hand, and on my left, is not mine to give, but to those for whom it is prepared by my Father. And the ten hearing this were displeased with the two brothers. But Jesus called them to him, and said, You know that the rulers of the gentiles exercise lordship over them, and the great exercise authority over them; but it shall not be so among you. But whoever wishes to be great among you, let him be your minister; and whoever wishes to be first among you, let him be your servant, as the Son of man came not to be served, but to serve, and to give his life a ransom for many.

## CHAPTER XVIII.

### CHRIST CURING TWO BLIND MEN.— ENTERING JERUSALEM IN TRIUMPH, AND CURSING THE FIG TREE.

1 And as they proceeded from Jericho a great multitude followed him. And behold two blind men who sat by the way, hearing that Jesus was passing by cried, saying, Have mercy on us Lord, Son of David! And the multitude charged them to be still; but they cried the more, saying, Have mercy on us Lord, Son of David! And Jesus stopped, and called them and said, What do you wish me to do for you? They said to him, Lord, that our eyes may be opened. And Jesus having compassion on them, touched their eyes; and immediately they recovered their sight and followed him.

2 And when they approached Jerusalem, and came to Bethphage, at the Mount of Olives, then Jesus sent two disciples, and said to them, Go into the village opposite to you, and you will immediately find an ass tied, and a colt with her; untie them, and lead them to me: and if any one asks you why, say that the Lord has need of them, and he will immediately send them. But all this was done that the words spoken by the prophet might be fulfilled, who says; Tell the daughter of Zion, Behold, your king comes to you, meek, seated on an ass, and a colt the foal of an ass.

3 And the disciples went and did as Jesus commanded them, and brought the ass and the colt, and put garments on them, and he sat on them. And a vast multitude spread their garments in

the way, and others cut branches from the trees and scattered them in the way; and the multitudes that went before, and those that followed, cried saying, Hosanna to the Son of David! Blessed is he that comes in the name of the Lord! Hosanna in the highest [heavens]!

4 And when he entered Jerusalem the whole city was moved, saying, Who is this? And the multitude said, This is Jesus, the prophet who is from Nazareth of Galilee. And Jesus entered into the temple of God, and cast out all that sold and bought in the temple, and overturned the tables of the brokers, and the seats of those that sold doves, and said to them, It is written, my house shall be called a house of prayer; but you make it a den of robbers.

5 And the blind and crippled came to him in the temple, and he cured them. And when the chief priests and scribes saw the wonderful works which he performed, and the children crying in the temple and saying, Hosanna to the Son of David! they were displeased, and said to him, Do you hear what these say? And Jesus said to them, Yes. Have you never read, that out of the mouths of babes and nursing infants, you have perfected praise? And he left them, and went out of the city to Bethany, and lodged there.

6 And returning into the city in the morning he was hungry; and seeing a fig tree by the way he went to it, and found nothing on it, except leaves only, and he said to it, Let there be no fruit on you forever. And the fig tree immediately withered, and the disciples seeing it, wondered and said, How soon is this fig tree withered! Jesus answered and said to them, I tell you truly, that if you have faith and doubt not, you shall not only do this of the fig tree, but if you should say to this mountain, Be taken up and be cast into the sea, it would be done; and all things whatever which you ask in prayer believing, you shall receive.

## CHAPTER XIX.

### CHRIST QUESTIONED BY THE CHIEF PRIESTS AND ELDERS. THE PARABLE OF THE VINEYARD.

1 And Jesus having gone into the temple, the chief priests and elders of the people came to him as he was teaching, and said, By what authority do you do these things? and who gave you

this authority? Jesus answered and said to them, I also will ask you one question, which, if you tell me, I will tell you by what authority I do these things. Whence was the baptism of John? from heaven or from men? And they reasoned within themselves, saying, If we say from heaven, he will say to us, Why did you not believe him? But if we say from men, we fear the multitude, for all regard John as a prophet. And they answered Jesus, and said, We do not know. And he said to them, Neither do I tell you by what authority I do these things.

2 But what do you think? A man had two sons; and he went to the first, and said, Son, go and work to-day in the vineyard. But he answered and said, I will not; but afterwards he repented, and went. And he came to the other, and said the same. And he answered and said, I will go sir, but went not. Which of the two did the will of the father? They said to him, The first. Jesus said to them, I tell you truly, that the publicans and harlots go into the kingdom of God before you. For John came to you in a way of righteousness, and you believed him not; but the publicans and harlots believed him; and when you saw this, you did not afterwards repent, that you might believe him.

3 Hear another parable: There was a man, a householder, who planted a vineyard, and made a hedge around it, and dug a wine vat in it, and built a tower, and let it out to husbandmen, and went abroad. And when the time of the fruits approached he sent his servants to the husbandmen to receive his fruits. And the husbandmen took his servants, and beat one, and killed another, and stoned another. Again he sent other servants more than the first; and they treated them in the same manner. And afterwards he sent them his son, saying, They will reverence my son. But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him and take his inheritance. And they took him, and cast him out of the vineyard, and killed him. When, therefore, the lord of the vineyard comes, what will he do to those husbandmen? They said to him, He will inflict on those men a miserable death, and let out his vineyard to other husbandmen, who will render him the fruits in their seasons.

4 Jesus said to them, Have you never read in the Scriptures, The stone which the builders rejected, the same has become the

head of a corner? this is from the Lord, and is wonderful in our eyes? I tell you, therefore, that the kingdom of God shall be taken from you, and given to a nation yielding its fruits.

5 And the chief priests and Pharisees hearing his parables, knew that he spoke of them; and they sought to take him, but feared the people, because they regarded him as a prophet.

## CHAPTER XX.

### THE PARABLE OF THE WEDDING, AND QUESTIONS OF THE PHARISEES AND SADDUCEES.

1 And Jesus answered and spoke to them again in parables saying, The kingdom of heaven is like a man, a king, who made a wedding for his son. And he sent his servants to call the invited to the wedding, and they would not come. Again he sent other servants, saying, Tell the invited, Behold, I have prepared my supper, my oxen and fatted creatures are killed, and all things are ready; come to the wedding. But they neglected it, and went away, one to his farm, and another to his merchandise; and the rest took his servants and treated them injuriously, and killed them. And the king was angry, and sent his armies and destroyed those murderers, and burnt up their city.

2 Then he said to his servants, The wedding indeed is ready, but the invited were not worthy. Go, therefore, to the crossings of the ways, and invite all you find to the wedding. And those servants went out into the highways, and collected all whom they found, both bad and good, and the wedding was furnished with guests.

3 And the king coming in to see the guests observed there a man who had not on a wedding garment, and said to him, Friend, how came you in here not having a wedding garment? And he was speechless. Then the king said to the servants, Bind his feet and hands, and cast him into the darkness outside. There shall be weeping and gnashing of teeth. For many are called, but few chosen.

4 Then the Pharisees went and took counsel to ensnare him in his words. And they sent to him their disciples, with the Herodians, saying, Teacher, we know that you are true, and teach

the way of God in truth, and care not for any man; for you regard not the face of men. Tell us, therefore, what you think; is it right to pay tribute to Cæsar or not? Jesus knowing their wickedness, said, Why do you hypocrites try me? Show me the tribute money. And they brought him a denarius [14 cents]. And he said to them, Whose is this image and this inscription? They said to him, Cæsar's. Then he said to them, Give therefore Cæsar's dues to Cæsar, and God's to God. And hearing, they wondered, and went away and left him.

5 On that day the Sadducees came to him, who say there is no resurrection, and asked him, saying, Teacher, Moses said, If any one dies having no children, his brother shall marry his wife, and raise up children for his brother. Now there were with us seven brothers; and the first married, and died; and having no children he left his wife to his brother; in like manner also the second, and third, till the seventh; last of all the woman died also. In the resurrection, therefore, whose wife will she be of the seven? for they all had her. And Jesus answered and said to them, You err, not knowing the Scriptures, nor the power of God. For in the resurrection they neither marry nor are married, but are as angels in heaven. But concerning the resurrection of the dead, have you not read what was spoken to you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not a God of the dead, but of the living. And the multitudes who heard were astonished at his teaching.

6 And the Pharisees hearing that he had silenced the Sadducees, were assembled together, and one of them, a lawyer, asked him, to try him, Teacher, what is the great commandment in the law? And he said to him, You shall love the Lord your God with all your heart, and all your soul, and all your mind. This is the great and first commandment. And the second is like it, You shall love your neighbor as yourself. On these two commandments hang all the law and the prophets.

7 And the Pharisees being assembled together, Jesus asked them, saying, What do you think of the Christ? whose son is he? They said to him, David's. He said to them, How then does David in spirit call him Lord, saying, The Lord said to my Lord, Sit on my right hand till I make your enemies your foot-

stool? If then David calls him Lord, how is he his son? And no one was able to answer him a word, neither dared any one after that day to question him farther.

## CHAPTER XXI.

### CHRIST DENOUNCING THE SCRIBES AND PHARISEES.

1 THEN Jesus spoke to the multitudes and his disciples, saying, The scribes and Pharisees sit in Moses' seat. All things therefore which they tell you, do and keep. But do not their works. For they say and do not, but bind heavy burdens and put them on the shoulders of men, but will not move them with their finger. And they do all their works to be seen by men. For they make broad their prayer fillets, and enlarge the fringes, and love the first tables at feasts, and the first seats in the synagogues, and salutations in the markets, and to be called by men, Rabbi. But do not you be called Rabbi; For one is your teacher, and you are all brothers. And call no man your father on the earth, for one is your heavenly Father. Neither be called leaders, for one is your leader, the Christ. But the greatest of you shall be your servant, and whoever exalts himself shall be humbled, and he that humbles himself shall be exalted.

2 But woe to you scribes and Pharisees, hypocrites! For you shut up the kingdom of heaven before men; for you enter not into it, neither do you suffer those entering to go in. Woe to you scribes and Pharisees, hypocrites! For you compass the sea and the dry land to make one proselyte; and when he is gained you make him twice as much a child of hell as yourselves. Woe to you blind guides, who say, Whoever swears by the temple, it is nothing; but whoever swears by the gold of the temple, he is bound. Fools and blind! for which is greater, the gold, or the temple which sanctifies the gold? If a man swears by the altar, it is nothing; but if he swears by the gift which is on it, he is bound. Fools and blind! For which is greater, the gift, or the altar which sanctifies the gift? He then that swears by the altar, swears by it, and by all things on it; and he that swears by the temple, swears by it, and by him that inhabits it; and he that swears by heaven, swears by the throne of God, and by him that sits on it.

3 Woe to you scribes and Pharisees, hypocrites! For you tithe mint, and anise, and cummin, and have neglected the weightier matters of the law, justice, mercy, and faith. These you ought to do, and not neglect the others. Blind guides! who strain out a gnat and swallow down a camel. Woe to you scribes and Pharisees, hypocrites! For you cleanse the outside of the cup and platter, but within they are full of plunder and excess. Blind Pharisee! cleanse first that which is in the cup and platter, that its outside may be clean also. Woe to you scribes and Pharisees, hypocrites! For you are like whitewashed tombs, which appear fair without, but within are full of the bones of the dead and of all impurity. So also you on the outside appear just to men, but within you are full of hypocrisy and wickedness. Woe to you scribes and Pharisees, hypocrites! For you build the tombs of the prophets, and adorn the tombs of the righteous, and say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. So that you testify to yourselves that you are children of those who killed the prophets; and you have filled up the measure of your fathers. Serpents, offspring of vipers! How can you escape the judgment of hell?

4 Therefore, behold, I send you prophets, and wise men, and scribes. Some of them you will kill and crucify; and some of them you will scourge in your synagogues, and persecute from city to city; that all the righteous blood shed on the earth, from the blood of righteous Abel to the blood of Zachariah, son of Barachiah, whom you killed between the temple and the altar, may come upon you. I tell you truly, that all these [crimes] shall come on this generation.

5 Jerusalem, Jerusalem, killing the prophets, and stoning those sent to you, how often would I have gathered your children together, as a bird gathers her brood under her wings, but you would not! Behold, your house is left to you desolate; for I tell you that you shall not see me henceforth, till you say, Blessed is he that comes in the name of the Lord!

## CHAPTER XXII.

CHRIST PREDICTING THE DESTRUCTION OF JERUSALEM, AND THE ESTABLISHMENT OF HIS KINGDOM.

1 And Jesus went out and departed from the temple; and his disciples came to him to show him the buildings of the temple. And he answered and said to them, Do you not see all these things? I tell you truly, there shall not be left here stone upon stone that shall not be thrown down. And as he sat on the Mount of Olives the disciples came to him privately, saying, Tell us when these things shall be; and what shall be the sign of your coming, and of the consummation of the world? And Jesus answered and said to them, See that no man deceives you; for many shall come in my name, saying, I am the Christ, and shall deceive many. And you shall hear of wars and rumors of wars; see that you be not terrified, for all things must be accomplished; but the end is not yet. For nation shall rise against nation, and kingdom against kingdom; and there shall be famines, and pestilences, and earthquakes, in different places; but all these things are the beginning of sorrows.

2 Then they shall deliver you to affliction, and kill you, and you shall be hated by all nations on my account; and then many shall be offended, and shall betray one another, and hate one another; and many false prophets shall be raised up and deceive many, and because wickedness shall abound the love of the many shall become cold: but he that endures to the end shall be saved. And this good news of the kingdom shall be preached in all the world, for a testimony to all nations; and then shall the end come.

3 When, therefore, you see the abomination of desolation, spoken of by Daniel the prophet, standing in a holy place — let him that reads understand, — then let those in Judea flee to the mountains. Let not him that is on his house come down to take the things from his house; and let not him that is in the field return back to take his clothes; and woe to those with child and giving nurse in those days! But pray that your flight may not be in the winter, nor on the sabbath; for at that time there shall be great affliction, such as has not been from the beginning of the

world even till now, nor ever shall be. And unless those days were shortened no flesh would be saved: but on account of the elect those days shall be shortened.

4 Then if one says to you, Behold, here is the Christ, or there! believe it not. For false Christs and false prophets shall be raised up, and shall show great signs and wonders, so as to deceive, if possible, even the elect. Behold, I have told you before. If, therefore, they say to you, Behold he is in the wilderness, go not forth; Behold he is in private rooms, believe it not. For as the lightning comes forth from the East, and shines even to the West, so shall the coming of the Son of man be. Wherever the dead body is, there will the eagles be gathered together.

5 And immediately after the affliction of those days the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken. And then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn; and they shall see the Son of man coming on the clouds of heaven, with power and great glory. And he shall send his angels with a loud sound of a trumpet, and they shall gather his elect from the four winds, from the one end of heaven to the other.

6 But learn the parable of the fig tree. When its branch is now green, and puts forth leaves, you know that the summer is nigh. So also when you see all these things, know that [the Son of man] is nigh, at the doors. I tell you truly, that this generation shall not pass away till all these things shall be accomplished. Heaven and earth shall pass away, but my words shall not pass away.

7 But of that day and hour no man knows, nor the angels of heaven; but my Father only. And as the days of Noah, so shall the coming of the Son of man be. For as in the days before the flood they were eating and drinking, marrying and giving in marriage, till the day that Noah entered the ark, and knew not till the flood came and took them all away, so shall the coming of the Son of man be. Then two shall be in the field; one is taken and the other left. Two women shall be grinding at the mill; one is taken and the other left.

8 Watch, therefore, for you know not on what day your Lord comes. But know this, that if the householder had known in what

watch the thief comes, he would have watched, and not have suffered his house to be broken into. Therefore be you also ready, for in such an hour as you think not the Son of man comes. Who then is the faithful and wise servant whom the Lord has placed over his family to give them food in due season? Blessed is that servant whom his Lord, when he comes, shall find so doing. I tell you truly, that he will place him over all his estates.

9 But if that evil servant says in his heart, My Lord delays his coming, and begins to beat his fellow-servants, and eats and drinks with drunkards, the Lord of that servant will come on a day when he looks not for him, and at an hour that he knows not of, and will punish him with the utmost severity, and appoint his portion with hypocrites. There shall be weeping and gnashing of the teeth.

10 Then the kingdom of heaven shall be likened to ten virgins who took their own lamps and went out to meet the bridegroom; and five of them were foolish, and five wise. The foolish took their lamps and took no oil with them; but the wise took oil in the vessels with their lamps. And while the bridegroom delayed, all slumbered and slept; but at midnight there was a cry, Behold the bridegroom; go out to meet him. Then all those virgins arose and trimmed their own lamps. And the foolish said to the wise, Give us of your oil, for our lamps have gone out. But the wise answered, saying, [No]; lest there be not enough for us and you; go rather to those that sell, and buy for yourselves. And while they went to buy the bridegroom came; and the ready went in with him to the wedding, and the door was shut. And afterwards the other virgins came, and said, Lord, Lord, open to us. But he answered and said, I tell you truly I know you not. Watch, therefore, for you know not the day nor the hour.

11 For, as a man going abroad called his servants, and delivered to them his estates; to one he gave five talents [$5,000], to another two [$2,000], and to another one [$1,000]; to each according to his ability, and immediately went abroad. And he that received the five talents went and traded with them, and made other five; in like manner, also, he that received the two gained two others; but he that received the one went away and dug in the earth and hid his lord's money. And after a long time the lord of those servants came, and had a settlement with them. And he that received the five talents came and brought five other tal-

ents, saying, Lord, you committed to me five talents; behold, I have gained five other talents. His lord said to him, Well done, good and faithful servant; you have been faithful over a few [talents], I will place you over many: enter into the joy of your lord. And he that received the two talents also came to him and said, Lord, you committed to me two talents; behold, I have gained two others. His Lord said to him, Well done, good and faithful servant; you have been faithful over a few [talents], I will place you over many: enter into the joy of your lord.

12 And he that received the one talent also came and said, Lord, I knew you that you are a hard man, reaping where you have not sowed, and gathering where you have not scattered, and being afraid I went away and hid your talent in the earth; behold, you have what is yours. And his Lord answered and said to him, Evil and slothful servant, you knew that I reap where I have not sowed, and gather whence I have not scattered? And you ought then to have given my money to the brokers, and at my coming, I should have received my own with interest. Take his talent, therefore, from him, and give it to him that has ten talents; for to every one that has shall be given, and he shall have an abundance; but from him that has not, even what he has shall be taken away; and cast the unprofitable servant into the darkness outside; there shall be weeping and gnashing of the teeth.

13 But when the Son of man comes in his glory, and all the angels with him, then shall he sit on the throne of his glory, and all the nations shall be assembled before him, and he shall separate them one from another, as a shepherd separates the sheep from the goats; and he shall place the sheep on his right hand, and the goats on his left.

14 Then shall the king say to those on his right hand, Come, blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was hungry and you gave me food; I was thirsty and you gave me drink; I was a stranger and you took me in; naked and you clothed me; I was sick and you visited me; I was in prison, and you came to me. Then shall the righteous answer him, saying, Lord, when did we see you hungry, and feed you? or thirsty, and give you drink? when did we see you a stranger, and take you in? or naked, and clothe you? when did we see you sick, or in prison, and come to you? And

the king shall answer and say to them, I tell you truly, that inasmuch as you have done it to one of the least of these my brothers, you have done it to me.

15 Then shall he say to those on his left hand, Depart from me accursed, into the eternal fire prepared for the devil and his angels. For I was hungry and you gave me no food; I was thirsty and you gave me no drink; a stranger, and you took me not in; sick and in prison and you visited me not. Then shall they also answer and say, Lord, when did we see you hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and did not serve you? Then he shall answer them saying, I tell you truly, that inasmuch as you have not done it to one of the least of these my brothers, you have not done it to me. And these shall go away into eternal punishment, but the righteous into life eternal.

## CHAPTER XXIII.

### CHRIST AT BETHANY, THE PASCHAL AND LORD'S SUPPER, ETC.

1 When Jesus had finished all these words he said to his disciples, You know that after two days is the passover, and the Son of man is delivered up to be crucified. Then the chief priests and the elders of the people were assembled in the court of the chief priest, who was called Caiaphas, and they took counsel to seize Jesus by stratagem, and kill him. But they said, Not at the feast, lest there be a tumult among the people.

2 And Jesus being at Bethany, in the house of Simon the leper, a woman came to him having a vase of very costly ointment, and poured it on his head, as he reclined. And his disciples seeing it were displeased, and said, Why is this waste? This could have been sold for much and given to the poor. But Jesus knowing it, said to them, Why do you trouble the woman? for she has done a good work for me; for the poor you always have with you, but me you have not always. For in putting this ointment on my body, she has done it to prepare me for burial. I tell you truly, that wherever this good news is preached in all the word, what this woman has done shall be told for a memorial of her.

3 Then went one of the twelve called Judas Iscariot to the

chief priests, and said, What will you give me to deliver him to you? And they gave him thirty [shekels] of silver [$16.80]. And from that time he sought a good opportunity to deliver him up. And on the first day of unleavened bread the disciples came to Jesus, saying, Where do you wish us to prepare for you to eat the passover? And he said, Go into the city to such a one, and say to him, The Teacher says, My time is at hand; I will keep the passover with you, together with my disciples. And the disciples did as Jesus commanded them, and prepared the passover; and when it was evening he reclined with the twelve. And as they were eating, he said, I tell you truly, that one of you will betray me. And being grieved exceedingly, they each one began to say to him, Lord, is it I? But he answered and said, He that dips his hand with me in the dish, he shall betray me. The Son of man goes indeed, as it is written of him, but woe to that man by whom the Son of man is betrayed! It would be good for him if that man had not been born. And Judas, who betrayed him, answered and said, Is it I, Rabbi? He said to him, As you say.

4 And as they were eating Jesus took the bread, and having blessed, broke and gave to the disciples, and said, Take, eat; this is my body. And taking the cup, and giving thanks, he gave it to them, saying, Drink you all of it; this is my blood of the new covenant, which is poured out for many for the forgiveness of sins. And I tell you that I will not drink henceforth of this product of the vine, till that day when I drink it with you new in the kingdom of my Father. And having sung a hymn they went out to the Mount of Olives.

5 Then Jesus said to them, You will all be offended with me this night; for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered; but after I have risen I will go before you into Galilee. And Peter answered and said to him, If all men shall be offended with you, I will not. Jesus said to him, I tell you truly, that this night, before the cock crows, you will deny me thrice. Peter said to him, If it should be necessary for me to die with you, I will by no means deny you. And all the disciples said the same.

## CHAPTER XXIV.

CHRIST IN GETHSEMANE, AND BEFORE THE SANHEDRIM.

1 THEN Jesus went with them to a place called Gethsemane, and said to the disciples, Sit here, till I go and pray there. And taking Peter and the two sons of Zebedee, he began to be sorrowful and dejected. Then he said to them, My soul is sorrowful even to death; remain here and watch with me. And going forward a little, he fell on his face, and prayed and, said, My Father, if it is possible let this cup pass from me; but not as I will, but as thou wilt. And he came to the disciples and found them sleeping, and said to Peter, Are you so unable to watch with me one hour? Watch and pray that you enter not into trial; the spirit indeed is willing, but the flesh is weak.

2 Going away again a second time, he prayed, saying, My Father, if this cup cannot pass from me unless I drink it, thy will be done. And he came and found them sleeping again, for their eyes were heavy. And leaving them, again he went away and prayed, saying the same words. Then he came to the disciples and said to them, Do you sleep still and take your rest? Behold the hour is at hand, and the Son of man is delivered into the hands of sinners. Arise, let us go; behold, he that betrays me is at hand.

3 And while he was yet speaking, behold, Judas, one of the twelve, came, and with him a great multitude, with swords and clubs, from the chief priests and elders of the people. And he that betrayed him gave them a sign, saying, The one that I shall kiss is he; take him. And immediately coming forward to Jesus, he said, Hail, Rabbi, and kissed him. But Jesus said to him, Comrade, for what have you come? Then they came forward, and laid hands on Jesus, and took him. And behold, one of those with Jesus, stretching out his hand, drew his sword, and striking the servant of the chief priest cut off his ear. Then Jesus said to him, Put up your sword in its place; for all who take the sword shall perish by the sword. Do you think that I could not ask my Father, and he would furnish me more than twelve legions of angels? How then would the Scriptures be accomplished, that it must be so?

4 At that time Jesus said to the multitudes, Have you come out as against a robber, with swords and clubs to take me? I sat daily teaching in the temple, and you did not take me; but all this was done that the writings of the prophets might be fulfilled. Then the disciples all forsook him and fled. And having taken Jesus, they led him away to Caïaphas, the chief priest, where the scribes and elders were assembled. But Peter followed him at a distance, even to the court of the chief priest, and going in sat with the officers to see the end.

5 And the chief priests and all the sanhedrim sought false testimony against Jesus to kill him, and did not find it, though many false witnesses came forward. But afterwards, two coming forward said, This man said, I can destroy the temple of God and build it in three days. And the chief priest rising up said to him, Do you answer nothing? What do these testify against you? But Jesus was silent. And the chief priest answering, said to him, I adjure you, by the living God, to tell me if you are the Christ, the Son of God. Jesus said to him, As you say; but I tell you that hereafter you shall see the Son of man sitting on the right hand of the power, and coming on the clouds of heaven.

6 Then the chief priest rent his clothes, saying, He has blasphemed; what further need have we of witnesses? Behold, now you have heard the blasphemy. What do you think? And they answered and said, He is worthy of death. Then they spit in his face, and struck him with their fists, and some struck him with the palms of their hands, saying, Prophesy to us, Christ, who is it that struck you?

7 But Peter sat without in the court; and a female servant came to him, saying, You also were with Jesus the Galilean. But he denied it before all, saying, I know not what you say. And going out into the porch, another [female servant] saw him, and said to those there, This man was also with Jesus the Nazoraean. And again he denied with an oath, saying, I know not the man. But after a little while those standing by came forward, and said to Peter, Certainly you are also one of them, for your speech makes you manifest. Then he began to curse and swear, saying, I know not the man. And immediately a cock crew; and Peter remembered the word of Jesus, who said, Before a cock crows you will deny me thrice; and he went out and wept bitterly.

## CHAPTER XXV.

### CHRIST BEFORE PONTIUS PILATE.

1 And when it was morning all the chief priests and the elders of the people took counsel against Jesus to kill him. And having bound him, they led him away, and delivered him to Pontius Pilate, the procurator. Then Judas, who betrayed him, seeing that he was condemned, repenting, returned the thirty shekels of silver [$16:80] to the chief priests and elders, saying, I have sinned, betraying innocent blood. But they said, What is that to us? see you to it. And throwing down the silver in the temple he departed; and having gone away strangled himself.

2 And the chief priests taking the silver said, It is not lawful to put it into the treasury, because it is the price of blood. And taking counsel, they bought with it the potter's field for a burying place for strangers. For this reason, the field is called a field of blood to this day. Then was fulfilled the word spoken by Jeremiah the prophet, saying; And they took the thirty shekels of silver, the price of him that was prized, whom [men] from the sons of Israel set a price upon, and gave them for the potter's field, as the Lord commanded me.

3 And Jesus stood before the procurator; and the procurator asked him, saying, Are you the king of the Jews? And Jesus said to him, As you say. And when he was accused by the chief priests and elders he answered nothing. Then Pilate said to him, Do you not hear how many things they testify against you? And he answered him not a word; so that the procurator wondered greatly.

4 And at the feast the procurator was accustomed to release to the multitude one prisoner, whom they chose; and he then had a noted prisoner called Barabbas. When, therefore, they were assembled together, Pilate said to them, Which do you wish me to release to you? Barabbas? or Jesus, called Christ? For he knew that they had delivered him up from envy. And as he sat on the tribunal his wife sent to him, saying, Have nothing to do with that just man, for I have suffered much to-day on his account, from a dream.

5 But the chief priests and elders persuaded the people to ask

for Barabbas, and to destroy Jesus. And the procurator answered and said to them, Which of the two do you wish me to release to you? And they said, Barabbas. Pilate said to them, What then shall I do to Jesus, called Christ? They all said, Let him be crucified. But he said, [No]; for what evil has he done? And they cried more vehemently, saying, Let him be crucified.

6 And Pilate seeing that he accomplished nothing, but that rather a tumult was made, took water and washed his hands before the multitude, saying, I am innocent of the blood of this man; see you to it. And all the people answered and said, His blood be upon us and upon our children. Then he released Barabbas to them, and having scourged Jesus delivered him up to be crucified.

## CHAPTER XXVI.

### CHRIST'S DEATH AND BURIAL.

1 THEN the soldiers of the procurator taking Jesus to the Prætorium assembled about him the whole cohort, and stripped him, and put on him a crimson cloak, and making a crown of thorns they put it on his head, and a reed in his right hand; and they knelt before him, and mocked him, saying, Hail, King of the Jews! And they spit on him, and took the reed and beat him on his head. And when they had mocked him, they took the cloak off from him, and put on him his own clothes, and led him away to crucify him.

2 And going out, they found a Cyrenian, by the name of Simon, whom they compelled to bear his cross. And coming to a place called Golgotha, which is called A place of a cranium, they gave him vinegar to drink mixed with gall; and when he had tasted of it he would not drink.

3 And having crucified him, they parted his garments, casting lots, and sat down and watched him there. And they put over his head his accusation, written; THIS IS JESUS THE KING OF THE JEWS. Then two robbers were crucified with him, one on the right hand, and the other on the left.

4 And those who went by blasphemed him, wagging their heads, and saying, You that destroy the temple and build it in three days, save yourself. If you are the Son of God, come down from the cross. And the chief priests in like manner also

mocked him, with the scribes and elders, and said, He saved others, himself he cannot save. If he is the king of Israel let him come down now from the cross, and we will believe on him; he trusted in God; let him deliver him if he wishes for him; for he said, I am a Son of God. The robbers also that were crucified with him did the same, and reproached him. And from the sixth hour there was darkness on all the land till the ninth hour; and at about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is, My God, my God, why hast thou forsaken me? And some of those standing there hearing him, said, He calls for Elijah. And one of them ran immediately to him, and took a sponge, and filled it with vinegar, and putting it on a reed gave it to him to drink. But the rest said, Let him alone; let us see if Elijah will come and save him. And Jesus crying again with a loud voice, gave up the spirit.

5 And behold, the vail of the temple was rent in two, from top to bottom, and the earth was shaken, and the rocks rent, and the tombs were opened, and many bodies of saints that slept arose, and going out of the tombs, after his resurrection entered into the holy city, and appeared to many.

6 And the centurion and those with him watching Jesus, seeing the earthquake, and the [other] events which occurred, were greatly afraid, and said, Certainly, this was a Son of God. And there were many women there, beholding from afar, who had followed Jesus from Galilee, to wait upon him; among whom were Mary the Magdalene, and Mary the mother of James and Joses, and the mother of the sons of Zebedee.

7 And when it was evening a rich man came from Arimathea, by the name of Joseph, who himself also was a disciple of Jesus; this man went to Pilate and asked for the body of Jesus. Then Pilate commanded it to be given him; and Joseph took the body, and wrapped it in clean linen, and placed it in a new tomb of his which he had excavated in a rock, and having rolled a great stone to the door of the tomb he went away; and Mary the Magdalene and the other Mary were there, sitting opposite to the tomb.

## CHAPTER XXVII.

### CHRIST AFTER HIS RESURRECTION.

1 And on the next day, which is after the preparation, the chief priests and Pharisees were assembled together to Pilate, and said, Sir, we remember that this deceiver said when he was yet alive, After three days I will rise. Command, therefore, the tomb to be made safe till the third day, lest his disciples should come and steal him, and say to the people, He is raised from the dead, and the last error be worse than the first. Pilate said to them, You have a guard; go and make it as safe as you can. And they went and made the tomb safe with a guard, having sealed the stone.

2 And after the sabbath, when it began to dawn on the first day of the week, came Mary the Magdalene, and the other Mary, to see the tomb. And behold, there was a great earthquake, for an angel of the Lord descending from heaven came and rolled away the stone and sat upon it. And his appearance was like lightning, and his clothing as white as snow; and from fear of him the keepers shook and became like dead men. And the angel answered and said to the women, Fear not, for I know that you seek Jesus the crucified. He is not here, for he is raised, as he said. Come and see the place where the Lord lay, and go immediately and tell his disciples that he is raised from the dead; and behold, he will go before you into Galilee; there shall you see him. Behold, I have told you. And going out immediately from the tomb with fear and great joy, they ran to tell his disciples.

3 And behold, Jesus also met them, saying, Hail! And they approached him, and took hold of his feet, and worshipped him. Then Jesus said to them, Fear not; go and tell my brothers to go to Galilee, and there they shall see me. And as they went, behold, some of the guard came into the city and told the chief priests all the things which had happened. And being assembled with the elders, and taking counsel, they gave large sums of money to the soldiers, saying, Say that his disciples came by night and stole him while we slept; and if this is heard of by the procurator we will satisfy him and secure you. And they took the silver and did as they were told; and this report is circulated among the Jews to this day.

4 And the eleven disciples went to Galilee on the mountain where Jesus had appointed them; and they saw and worshipped him; but some doubted. And Jesus coming near spoke to them, saying, All power is given me in heaven and on the earth; go and disciple all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit; teaching them to keep all things which I have commanded you; and behold, I am with you always till the consummation of the world.

# THE GOSPEL OF MARK.

## CHAPTER I.

THE MINISTRY OF JOHN THE BAPTIST, THE BAPTISM OF CHRIST, HIS TEMPTATIONS, AND THE COMMENCEMENT OF HIS MINISTRY.

1 THE beginning of the good news of Jesus Christ, the Son of God, as it is written in Isaiah the prophet; Behold, I send my messenger before your face, who shall prepare your way. A voice of one crying in the wilderness, Prepare the way of the Lord! Make his paths straight.

2 John baptized in the wilderness, preaching the baptism of a change of mind for the forgiveness of sins. And all the country of Judea and all the people of Jerusalem went out to him and were baptized by him in the river Jordan, confessing their sins.

3 And John was clothed with camel's hairs and a leather girdle about his loins, and he eat locusts and wild honey, and preached, saying, After me comes one mightier than I, the strings of whose shoes I am not fit to stoop down and untie; I have baptized you with water, but he shall baptize you with the Holy Spirit.

4 In those days came Jesus from Nazareth of Galilee, and was baptized in the Jordan by John; and going up immediately out of the water, he saw the heavens opened, and the Spirit descend like a dove upon him; and there was a voice from heaven, You are my beloved Son, with whom I am well pleased. And the Spirit immediately drove him into the wilderness, and he was in the wilderness forty days, tempted by Satan, and was with the beasts; and the angels waited on him.

5 And after John was delivered up Jesus came into Galilee preaching the good news of God, saying, The time is completed,

and the kingdom of God is at hand; change your minds and believe in the good news. And passing along by the lake of Galilee, he saw Simon, and Andrew, Simon's brother, casting [a net] into the lake, for they were fishermen. And Jesus said to them, Come after me, and I will make you fishermen of men. And immediately leaving their nets they followed him. And proceeding a little further on he saw James the son of Zebedee, and John his brother; and they were in the ship mending the nets; and he immediately called them. And leaving their father Zebedee in the ship with the hired men, they went away after him.

6 And they entered into Capernaum, and immediately on the sabbath he taught in the synagogues. And they were astonished at his teaching, for he taught them as having authority, and not as the scribes.

7 And immediately there was in their synagogue a man with an impure spirit, and he cried out, saying, What have you to do with us, Jesus Nazarene? have you come to destroy us? We know you who you are, the holy [Son] of God! And Jesus rebuked him saying, Be still, and come out of him. And the impure spirit affecting him with convulsions, and crying with a loud voice, came out of him. And all were astonished, so that they inquired among themselves, saying, What is this? a new teaching with authority, and does he command the impure spirits and they obey him? And his fame went out immediately into all the country about Galilee.

8 And going immediately out of the synagogue, they came into the house of Simon and Andrew with James and John; and Simon's mother-in-law was lying with a fever; and immediately they told him of her. And coming, he took her by the hand, and raised her up, and the fever immediately left her, and she waited on them.

9 And at evening when the sun went down they brought to him all that were sick, and the demoniacs; and the whole city was assembled at the door. And he healed many that were sick with various diseases, and cast out many demons, and suffered not the demons to say that they knew him.

10 And in the morning while it was quite dark he arose and went out, and departed to a solitary place, and there prayed. And Simon and those with him followed him, and said to him, All men seek you. And he said to them, Let us go elsewhere to

the adjoining villages to preach there; because for this purpose have I come. And he preached in their synagogues in all Galilee, and cast out demons.

11 And a leper came to him beseeching him, saying to him, If you will, you can cleanse me. And having compassion on him, he stretched out his hand and touched him, and said to him, I will; be cleansed. And the leprosy immediately left him, and he was cleansed. And giving him a strict charge, he immediately sent him away, and said to him, See that you say nothing to any one, but go and show yourself to the priest, and offer for your cleansing what Moses commanded, for a testimony to them. And going out he spread and published abroad the report, to such an extent that he [Jesus] could no longer go openly into a city, but was without in solitary places; and they came to him from every quarter.

## CHAPTER II.

CHRIST FORGIVING SINS, EATING WITH PUBLICANS AND SINNERS, AND HIS DOCTRINE OF FASTING, OF THE SABBATH, ETC.

1 And entering again into Capernaum after some days, it was reported that he was in the house. And many came together immediately, so that there was no room, not even in the places about the door; and he spoke to them the word. And they came to him bringing a paralytic, borne by four; and not being able to approach him on account of the multitude, they uncovered the roof where he was, and having made an opening let down the bed on which the paralytic was laid. And Jesus seeing their faith, said to the paralytic, Son, your sins are forgiven.

2 And some of the scribes were sitting there, and reasoned in their minds, Why does this man speak so? he blasphemes. Who can forgive sins but God alone? And Jesus immediately knowing in his spirit that they so reasoned within themselves, said to them, Why do you reason in your minds? in what respect is it easier to say to the paralytic, Your sins are forgiven you, than to say, Arise, take up your bed and walk? But that you may know that the Son of man has power to forgive sins on the earth, he said to the paralytic, I tell you, arise, take your bed and go to

your house. And he was raised up and immediately taking his bed he went away before all; so that all were astonished, and glorified God, saying, We never saw the like.

3 And he went out again by the lake, and all the multitude came to him, and he taught them. And passing by he saw Levi, the son of Alpheus, sitting at the custom house, and said to him, Follow me; and he arose and followed him. And he was reclining in his house, and many publicans and sinners also reclined with Jesus and his disciples, for many also followed him. And the scribes and Pharisees seeing him eating with sinners and publicans, said to his disciples, Why does he eat and drink with sinners and publicans? And Jesus hearing it, said to them, The well need not a physician, but the ill; I came not to call the righteous, but sinners.

4 And the disciples of John and of the Pharisees fasted. And they came and said to him, Why do the disciples of John and the disciples of the Pharisees fast, and your disciples fast not? And Jesus said to them, Can the sons of the bridechamber fast as long as the bridegroom is with them? As long as they have the bridegroom with them, they cannot fast, but days will come when the bridegroom shall be taken from them, and then they shall fast at that time. No one sews a piece of undressed cloth on an old garment; if he does the new piece takes away its fullness from the old, and the rent is made worse. And no one puts new wine into old bottles; if he does the wine breaks the bottles, and the wine and the bottles are destroyed.

5 And he was passing on the sabbath through the grain fields, and his disciples began to make their way, picking heads of grain. And the Pharisees said to him, See what they do on the sabbath, which it is not lawful to do. And he said to them, Have you never read what David did, when he had need, and was hungry? both he and those with him? How he entered into the house of God under Abiathar the chief priest, and eat the show bread, which it was not lawful to eat, except for the priests, and gave also to them that were with him? And he said to them, The sabbath was made for man, and not man for the sabbath; so that the Son of man is Lord even of the sabbath.

6 And he entered again into the synagogue, and there was a man there having a withered hand. And they watched him [to

sec] if he would cure him on the sabbath, that they might accuse him. And he said to the man having the withered hand, Arise in the midst. And he said to them, Is it lawful to do good on the sabbath, or to do evil? to save life, or to kill? And they were silent. And looking around on them in anger, being grieved at the hardness of their hearts, he said to the man, Stretch out your hand. And he stretched it out, and his hand was restored. And the Pharisees went out immediately with the Herodians, and took counsel against him to kill him.

7 And Jesus went away with his disciples to the lake; and a great multitude followed him from Galilee, and from Jerusalem, and from Judea, and from Idumea, and beyond the Jordan. And those about Tyre and Sidon, a great multitude, hearing what he did, came to him. And he told his disciples to have a boat constantly attend him on account of the multitude, that they might not throng him. For he cured many, so that all who had diseases fell down before him, that they might touch him; and the impure spirits when they saw him fell down before him, and cried, saying, You are the Son of God. And he strictly charged them not to make him known.

## CHAPTER III.

CHRIST CALLING THE TWELVE APOSTLES, THE CHARACTER OF HIS MIRACLES, ETC., AND HIS LOVE FOR HIS DISCIPLES.

1 And he went up on the mountain, and called whom he would; and they went to him. And he appointed twelve, that they should be with him, and that he might send them out to preach, and have power to cast out demons. And he gave to Simon the name of Peter. [He appointed him], and James the son of Zebedee, and John the brother of James—and he gave them the names of Boanerges, which is, Sons of thunder—and Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the son of Alpheus, and Thaddeus, and Simon the Zealot, and Judas Iscariot, who also betrayed him. And they came into a house, and again a multitude came together, so that they could not eat bread. And those with him hearing of it, went out to take him; for they said, He is beside himself.

2 And the scribes coming down from Jerusalem said, He has

Beelzebul, and casts out demons by the ruler of demons. And calling them, he said to them in parables, How can Satan cast out Satan? And if a kingdom is divided against itself, that kingdom cannot stand; and if a house is divided against itself, that house cannot stand; and if Satan has risen up against himself, and is divided, he cannot stand, but has an end. But no one can enter into the house of a strong man, and plunder his goods, unless he first binds the strong man, and then he will plunder his house. I tell you truly, That all sins and blasphemies with which they blaspheme shall be forgiven the children of men; but whoever blasphemes against the Holy Spirit shall never have forgiveness, but is the subject of an eternal mistake; because they said, He has an impure spirit.

3 Then came his brothers and his mother, and standing without, sent to him to call him. And a multitude sat around him. And they said to him, Behold your mother, and your brothers, and your sisters seek you without. And he answered them and said, Who is my mother, or my brothers? And looking round on those sitting about him, he said, Behold my mother, and my brothers! Whoever shall do the will of God, this is my brother, and sister, and mother.

## CHAPTER IV.

### CHRIST'S PARABLES BY THE LAKE, AND HIS STILLING A TEMPEST.

1 And again he taught by the lake; and a very great multitude came together to him, so that entering into a ship he sat on the lake, and all the multitude were by the lake on the land. And he taught them many things in parables, and said to them, in his teaching, Hear! behold a sower went out to sow; and in sowing, some fell on the way, and the birds came and devoured it. And some fell on a rocky place, where it had not much earth, and it came up immediately, because it had no depth of earth; and when the sun rose, it was scorched, and because it had no root it was dried up. And some fell among thorns; and the thorns came up and choked it, and it yielded no fruit. And some fell on good ground, and produced fruit, growing up and increasing, and bore one thirty, one sixty, and one a hundred. And he said, He that has ears, let him hear.

2 And when he was alone, those about him, with the twelve, asked him the parable. And he said to them, To you is given the mystery of the kingdom of God, but to those without all things are in parables; that seeing they may see, and not perceive, and hearing they may hear, and not understand, lest at any time they should turn, and be forgiven. And he said to them, Do you not know this parable? How then will you know all parables?

3 The sower sows the word. And these are those where the word is sown by the way; and when they hear, Satan comes immediately and takes away the word which was sown upon them. And these in like manner are those sown on the rocky places; when they hear the word, they immediately receive it with joy, and have no root in themselves, but are temporary [disciples]. Then, when affliction or persecution occurs on account of the word, they are immediately offended. And those sown among thorns are different. They are those who hear the word, and the cares of life, and the deceitfulness of riches, and the desires of other things coming in, choke the word, and it becomes unfruitful. And these are those sown in good ground, who hear the word, and receive it, and bear fruit, one thirty, and one sixty, and one a hundred.

4 And he said to them, Does a light come to be put under a modius [1.916 gallon measure], or under a bed? and not to be put in a candlestick? For there is nothing hid that shall not be made manifest, nor any thing concealed that shall not come to light. If any one has ears to hear, let him hear. And he said to them, Consider what you hear. With what measure you measure it shall be measured to you, and more shall be given you. For whoever has, to him shall be given; and whoever has not, from him even what he has shall be taken away.

5 And he said, So is the kingdom of God as a man casts the seeds into the earth, and sleeps and wakes, night and day, and the seed germinates, and grows he knows not how. The earth produces spontaneously, first the stalk, then the head, then the full wheat in the head. And when the wheat delivers itself, he immediately sends out the sickle, because the harvest has come. And he said, To what shall I liken the kingdom of God? or with what parable shall I present it? It is like a mustard seed, which when sown in the earth is the least of all seeds on the earth; but when sown, it comes up, and becomes the greatest of all plants,

and produces great branches, so that the birds of heaven can dwell under its shade. And with many such parables spoke he the word to them as they could hear; but without a parable spoke he not to them; and, privately, he explained all things to his disciples.

6 And on that day, when it was evening, he said to them, Let us cross over to the other side. And dismissing the multitude, they took him as he was in the ship; and other ships also were with him. And there was a great tempest of wind, and the waves beat over the ship, so that the ship was already filled. And he was in the stern, on the pillow, asleep. And they awoke him and said to him, Teacher, do you not care that we perish? And he arose, and rebuked the wind, and said to the lake, Hush! Be still! And the wind ceased, and there was a great calm. And he said to them, Why are you so fearful? How have you no faith? And they were greatly afraid, and said one to another, What man is this, that even the wind and the lake obey him?

## CHAPTER V.

### CHRIST CURING A DEMONIAC AND THE WOMAN WITH A HEMORRHAGE, AND RAISING A DEAD CHILD.

1 And they came across the lake to the country of the Gerasenes. And as he went out of the ship, a man with an impure spirit immediately met him from the tombs, who lived in the tombs, and none could bind him with a chain; for he was often bound with fetters and chains, and his chains were broken by him, and his fetters crushed, and no one could subdue him. And he was always night and day in the tombs, and in the mountains, crying, and cutting himself with stones. And seeing Jesus at a distance, he ran and worshipped him, and crying with a loud voice, said, What have you to do with me, Jesus, son of the most high God? I adjure you, by God, not to torment me. For he said to him, Impure spirit, come out of the man. And he asked him, What is your name? And he said to him, My name is Legion, for we are many.

2 And they besought him much that he would not send them out of the country. And there was there on the mountain a great

herd of swine feeding. And they besought him, saying, Send us to the swine, that we may go into them. And Jesus immediately permitted them. And the impure spirits going out entered into the swine, and the herd rushed down a precipice into the lake, about two thousand, and were drowned in the lake.

3 And those who fed them fled and told it in the city and in the country; and they came out to see what was done. And they came to Jesus, and saw the demoniac who had the legion, sitting down, clothed, and in his right mind, and they were afraid. And those who saw related to them how it had been with the demoniac, and concerning the swine. And they besought him to depart from their bounds. And entering into the ship, the man that had been a demoniac besought him that he might go with him; and he permitted him not, but said to him, Go to your home, to your friends, and relate to them what the Lord has done for you, and what mercy he has shown you. And he went away and proclaimed in the Decapolis what great things Jesus had done for him; and all wondered.

4 And Jesus having crossed again in the ship to the other side, a great multitude came together to him; and he was by the lake. And one of the synagogue rulers came, Jairus by name, and seeing him, fell at his feet, and besought him much, saying, My little daughter is at the point of death; come and lay hands on her, that she may be restored, and she shall live. And he went away with him; and a great multitude followed him, and thronged him. And a certain woman having a hemorrhage of twelve years, and having taken many things by many physicians, and expended all her property, and not being benefited, but rather growing worse, hearing of Jesus, came in the crowd behind him and touched his clothes. For she said, If I can touch his clothes I shall be cured.

5 And immediately the fountain of her blood was dried up, and she knew in herself that she was cured of the plague. And Jesus immediately knowing in himself that a power had gone out from him, turning round in the crowd said, Who touched my clothes? And his disciples said to him, You see the multitude throng you, and do you say, Who touched me? And he looked round to see her that had done this. And the woman being afraid, and trembling, knowing what was done to her, came and fell down before him, and told him all the truth. And he said to her, Daughter, your faith has cured you; go in peace, and be well of your plague.

6 And while he was yet speaking persons came from the house of the synagogue ruler, saying, Your daughter is dead; why trouble the teacher? And Jesus hearing the word spoken, said to the synagogue ruler, Fear not, only believe. And he permitted no man to accompany him except Peter, and James, and John the brother of James. And they came to the house of the synagogue ruler, and saw the tumult, and the people weeping and lamenting much. And he went in and said to them, Why do you make a tumult and weep? the little child is not dead, but sleeps. And they derided him. And putting them all out, he took the father and mother of the little child, and those with him, and went in where the little child was; and taking the hand of the little child, he said to her, Talitha cum, which is interpreted, Girl, I tell you arise; and immediately the girl arose and walked about, for she was twelve years old. And they were astonished with great astonishment. And he charged them strictly that no one should know it, and directed that food should be given her.

## CHAPTER VI.

CHRIST AT NAZARETH, SENDING OUT HIS TWELVE APOSTLES TO PREACH, THE DEATH OF JOHN THE BAPTIST, THE REPORT OF THE APOSTLES, FEEDING FIVE THOUSAND, AND WALKING ON THE LAKE.

1 And he departed thence, and came into his own country. And his disciples followed him. And when it was the sabbath, he taught in the synagogue; and many heard him and were astonished, and said, Whence has this man these things? and what is the wisdom given to him? And [what are] these mighty works done by his hands? Is not this the carpenter? the son of Mary? and a brother of James, and Joset, and Judas, and Simon? And are not his sisters here with us? And they were offended with him. And Jesus said to them, A prophet is not without honor, except in his own country, and with his relations, and in his own house. And he could not do any mighty work there, except that he laid hands on a few sick persons, and cured them. And he wondered at their unbelief. And he went about the villages in order, teaching.

2 And he called the twelve, and sent them out two and two, and gave them power over impure spirits; and charged them to take nothing for the way, except a staff only; not bread, nor a provision sack, nor copper in the girdle, but to wear sandals, and not to put on two coats. And he said to them, Where you enter into a house, there remain till you go out thence. And whatever place will not receive you, nor hear you, when you go out thence shake off the dust which is under your feet for a testimony to them. And going out, they preached that [men] should change their minds, and cast out many demons, and anointed many sick persons with oil, and cured them.

3 And Herod the king, heard [of Jesus], for his name was widely known, and said, John the Baptist has risen from the dead; and on this account the mighty works are performed by him. But others said, he is Elijah; and others said, He is a prophet, like one of the prophets. But Herod hearing of him, said, This is John whom I beheaded; he has been raised up. For Herod had sent and taken John, and put him bound in prison on account of Herodias, his brother Philip's wife, because he had married her. For John said to Herod, It is not lawful for you to have your brother's wife. And Herodias was displeased with him, and wished to kill him, but was not able. For Herod feared John, knowing that he was a righteous and holy man, and he preserved him, and hearing him, did many things, and heard him gladly. And on a convenient day, when Herod made a supper in honor of his birthday, for his great men, and the chiliarchs, and the first men of Galilee, the daughter of this Herodias came in and danced, and pleased Herod, and those that reclined with him. And the king said to the girl, Ask me what you will and I will give it to you; and he swore to her, Whatever you shall ask of me I will give you, to half of my kingdom. And she went out and said to her mother, What shall I ask? And she said, The head of John the Baptist. And coming in immediately with haste to the king, she asked, saying, I wish you to give me immediately on a plate the head of John the Baptist.

4 And the king was extremely sorry, but on account of the oaths, and those reclining with him, he was not willing to refuse her. And the king immediately sending an executioner, commanded him to bring his head. And he went out and beheaded

him in the prison, and brought his head on a plate, and gave it to the girl, and the girl gave it to her mother. And his disciples hearing of it, came and took up his body, and laid it in a tomb.

5 And the apostles came together to Jesus and reported to him all things, both what they had done and what instructions they had given. And he said to them, Come to a solitary place by yourselves, and rest a little; for many were coming and going, and there was no convenient time to eat. And they went away to a solitary place in the ship by themselves. And many saw them going, and knew them; and they ran together there from all the cities on foot, and went before them. And going out he saw a great multitude, and had compassion on them, for they were as sheep not having a shepherd; and he taught them much.

6 And when much time had already passed, his disciples came to him and said, This is a solitary place, and much time has already passed; dismiss them, that they may go to the farms and villages around, and buy them something to eat. And he answered and said to them, Give them something to eat. And they said to him, Shall we go and buy two hundred denarii [$28] worth of bread, and give them to eat? And he said to them, How many loaves have you? go and see. And knowing, they said, Five, and two fishes. And he commanded them to cause all to recline in companies on the green grass. And they sat down in squares, by hundreds and by fifties. And taking the five loaves and two fishes, and looking up to heaven, he blessed, and broke the loaves, and gave them to his disciples to set before them. And he divided the two fishes to all. And they all eat, and were filled; and they took up of fragments twelve traveling-baskets full, and of the fishes. And they that eat the bread were five thousand men.

7 And he immediately constrained his disciples to go into the ship, and to go before him to the other side, to Bethsaida, while he dismissed the multitude; and having dismissed them, he went away to the mountain to pray. And when it was evening, the ship was in the midst of the lake, and he alone on the land. And seeing them troubled to proceed, for the wind was against them, about the fourth watch of the night he came to them walking on the lake, and wished to pass by them. And seeing him walking on the lake,

hey thought it was an apparition, and cried out, for they all saw and were troubled. And immediately he spoke with them, and said to them, Be of good courage; it is I; be not afraid. And he went up to them into the ship, and the wind ceased, and they were astonished in themselves above measure, and wondered; for they understood not concerning the bread, for their heart was hardened.

8 And crossing over they came to the land of Gennesaret, and came to anchor. And going out of the ship, they immediately knew him, and ran about through that whole country, and brought those that were sick on beds where they heard that he was. And wherever he went, in villages, or cities, or country places, they placed the sick in the markets, and besought him that they might touch the fringe of his garment, and as many as touched him were cured.

## CHAPTER VII.

### CHRIST'S DOCTRINE OF DEFILEMENT; CURING A GENTILE DEMONIAC, AND A DEAF AND DUMB PERSON.

1 And the Pharisees and some of the scribes having come from Jerusalem came together to him, and seeing some of his disciples eat bread with defiled, that is, unwashed hands, [they found fault]. For the Pharisees and all the Jews eat not unless they wash their hands with the fist, holding the tradition of the elders. And from a market, unless they baptize they eat not; and there are many other [customs] which they have received to hold; baptisms, of cups and sextuses [1 1-2 pint measures], and brass vessels, and beds. And the Pharisees and scribes asked, Why do not your disciples conform to the tradition of the elders; but eat bread with defiled hands?

2 And he said to them, Well did Isaiah prophecy of you, hypocrites, as it is written; This people honors me with the lips, but their heart is far from me; but in vain do they worship me, teaching for teachings the commandments of men; for leaving the commandment of God, you hold the tradition of men.

3 And he said to them, Well do you reject the commandment of God, to keep your tradition; for Moses said, Honor your father

and your mother, and, He that reviles father or mother, let him surely die. But you say, If a man says to his father or mother, It is a corban, which is a gift, by whatever you might be profited by me, [he shall be free]; and suffer him no longer to do any thing for his father or his mother; making the word of God of no effect by your tradition which you have delivered; and many such things you do. And again calling all the people, he said to them, Hear me, all of you, and understand. Nothing which being out of a man entering into him, can defile him; but those things which proceed from the man, these are the things which defile the man.

4 And when he had gone from the multitude into the house, his disciples asked him concerning the parable. And he said to them, Are you also so without understanding? Do you not understand that nothing which enters into a man from without can defile him, because it enters not into his heart, but into the stomach, and goes out to the earth, purifying all aliments? But he said, that which comes out of the man, this defiles him; for from within, from the hearts of men, proceed evil thoughts, fornications, thefts, murders, adulteries, covetousness, malice, deceit, lewdness, an evil eye, blasphemy, pride, foolishness. All these evil things proceed from within, and defile the man.

5 And he rose up, and departed thence to the regions of Tyre. And entering into a house he wished no one to know it; and he could not be hid. But immediately, a woman whose little daughter had an impure spirit, hearing of him, came and fell down at his feet; and she was a Greek, a Syrophenician by race; and she asked him to cast the demon out of her daughter. And he said to her, Suffer the children first to be filled; it is not right to take the children's bread, and cast it to the little dogs. And she answered and said to him, Yes, Lord; for even the little dogs under the table eat of the children's crumbs. And he said to her, For this speech, go; the demon has gone out of your daughter. And departing to her house, she found the little child laid on the bed, and the demon gone out.

6 And again going out of the bounds of Tyre, he came through Sidon, to the lake of Galilee, in the midst of the bounds of Decapolis. And they brought him a dumb man that stammered, and besought him to put his hand on him. And taking him from the multitude by himself, he put his fingers in his ears, and spit, and

touched his tongue, and looking up to heaven he groaned, and said to him, Ephphatha, which is, Be opened. And immediately his ears were opened, and the cord of his tongue was loosed, and he spoke correctly. And he charged them to tell no one; but as much as he charged them, so much the more they proclaimed [his works]. And they were astonished above measure, and said, He has done all things well; he makes both the deaf to hear, and the dumb to speak.

## CHAPTER VIII.

CHRIST FEEDING THE FOUR THOUSAND, REFUSING TO GIVE A SIGN FROM HEAVEN, WARNING HIS DISCIPLES AGAINST THE PHARISEES, CURING A BLIND MAN, CALLING FORTH PETER'S CONFESSION, AND PREDICTING HIS OWN DEATH.

1 In those days, again a very great multitude being [around him], and not having any thing to eat, calling his disciples, he said to them, I have compassion on the multitude, because already they have continued with me three days, and have nothing to eat; and if I send them fasting to their homes, they will faint by the way, for some of them are from afar. And his disciples answered him, Whence will one be able to satisfy these with bread here in a wilderness? And he asked them, How many loaves have you? And they said, Seven. And he commanded the multitude to sit down on the ground; and taking the seven loaves, and giving thanks, he broke and gave them to his disciples to set before them, and they set them before the people. And they had a few small fishes; and having blessed them, he commanded to present them also. And they eat and were filled; and they took up of the fragments that remained over, seven store-baskets; and they were about four thousand. And he dismissed them.

2 And entering immediately into the ship, with his disciples, he came into the parts of Dalmanutha. And the Pharisees went out and questioned him, seeking of him a sign from heaven, to try him. And groaning in his spirit, he said, Why does this generation seek a sign? I tell you truly, there shall no sign be given to this generation. And leaving them, he entered again into the ship, and went away to the other side.

3 And they forgot to take bread, and had but one loaf with them in the ship. And he charged them, saying, Observe and beware of the leaven of the Pharisees, and of the leaven of Herod. And they reasoned with themselves, because they had no bread. And Jesus knowing it, said to them, Why do you reason because you have no bread? Do you not yet perceive nor understand? Is your heart hardened? Having eyes, do you not see? And having ears, do you not hear? And do you not remember? When I broke the five loaves for the five thousand, how many traveling baskets of fragments took you up? They said to him, Twelve. And when I broke the seven loaves for the four thousand, how many store-baskets of fragments took you up? And they said, Seven. And he said to them, Do you not yet understand?

4 And they came to Bethsaida; and they brought him a blind man, and besought him to touch him. And taking the hand of the blind man, he brought him out of the village, and spitting on his eyes, and putting his hands on him, he asked him, Do you see any thing? And looking up he said, I see men, as trees walking. Then he put his hands on his eyes again, and he looked, and was restored, and saw all things clearly. And he sent him to his house, saying, Go not into the village.

5 And Jesus went away, and his disciples, to the villages of Cæsarea Philippi; and on the way he asked his disciples, saying to them, Who do men say that I am? And they spoke to him, saying, John the Baptist; and others, Elijah; and others still, One of the prophets. And he asked them, And who say you that I am? Peter answered and said to him, You are the Christ. And he charged them to tell no one of him. And he began to teach them that the Son of man must suffer many things, and be rejected by the elders, and the chief priests, and the scribes; and be killed, and after three days be raised again. And he spoke this word plainly; and Peter taking hold of him, rebuked him. But turning round, and looking on his disciples, he rebuked Peter, and said, Get behind me, Satan! for you regard not the things of God, but the things of men.

6 And calling the multitude, with his disciples, he said to them, Whoever wishes to follow after me, let him deny himself, and take up his cross and follow me. For whoever wishes to save his life, shall lose it; and whoever shall lose his life for my sake, and that

of the good news, shall save it. For what will it profit a man to gain the whole world and lose his life? for what is the exchange for his life? For whoever is ashamed of me and of my words, in this adulterous and sinful generation, of him will the Son of man also be ashamed, when he comes in the glory of his Father, with the holy angels. And he said to them, I tell you truly, that there are some of those standing here, who shall not taste death till they see the kingdom of God having come with power.

## CHAPTER IX.

CHRIST TRANSFIGURED, CURING A DEMONIAC, AGAIN PREDICTING HIS DEATH, THE PRINCIPLES OF HIS KINGDOM.

1 And after six days Jesus took Peter, and James, and John, and brought them up on a high mountain by themselves alone, and was transfigured before them; and his garments became shining, extremely white, so that no fuller on the earth could whiten them. And Elijah appeared to them; with Moses, and they conversed with Jesus. And Peter answered and said to Jesus, Rabbi, it is good for us to be here; and we will make three tabernacles, one for you, and one for Moses, and one for Elijah; for he knew not what he answered, for they were afraid. And a cloud overshadowed them, and a voice came from the cloud, This is my beloved Son; hear him. And looking round immediately they no longer saw any one but Jesus alone with them.

2 And coming down from the mountain he charged them to tell no man what they had seen, till the Son of man should have risen from the dead. And they kept the word, inquiring with themselves what the rising from the dead meant. And they asked him, saying, Why do the scribes say that Elijah must first come? And he said to them, Elijah comes first, and restores all things; as also it is written of the Son of man, That he shall suffer many things, and be set at naught; but I tell you, that Elijah has come, and they have done to him what they wished, as it was written of him.

3 And coming to the disciples, he saw a great multitude about them, and the scribes disputing with them. And immediately all the multitude seeing him, were highly pleased, and ran forward

and saluted him. And he asked, What were you disputing about with them? And one of the multitude answered him, Teacher, I have brought my son to you, having a dumb spirit; and wherever it takes him it convulses him, and he foams and grates his teeth, and becomes emaciated. And I spoke to your disciples to cast it out, and they could not. And he answered and said to them, O faithless and perverse generation! How long shall I be with you? How long shall I suffer you? Bring him to me. And they brought him to him. And seeing him, the spirit immediately affected him with convulsions, and he fell on the ground, and rolled about, foaming. And he asked his father, How long a time is it since this came upon him? And he said, From a little child; and it often casts him into fire, and into waters, to destroy him; but if you are able, help us, and have mercy on us. And Jesus said to him, If you are able? all things are possible to him that believes. And the father of the little child immediately crying out, said, I believe; help my unbelief.

4 And Jesus seeing that a multitude ran together, rebuked the impure spirit, saying to him, Deaf and dumb spirit, I command you, come out of him, and enter into him no more. And crying out and affecting him with many convulsions, he went out. And he was like a dead person, so that many said, He is dead. But Jesus took him by the hand and raised him up, and he stood up. And when he went into the house, his disciples asked him privately, Why could we not cast it out? And he said to them, This kind can go out by nothing but prayer.

5 And departing thence, he passed through Galilee, and desired that no one should know him, for he taught his disciples, and said to them, The Son of man is delivered into the hands of men, and they shall kill him. And when he is killed, on the third day he shall rise again. And they understood not the word, and were afraid to ask him.

6 And he came to Capernaum; and when he was in the house, he asked them, What did you dispute about on the way? And they were silent; for they had disputed with each other on the way as to who was the greatest. And he sat down and called the twelve, and said to them, If any one wishes to be first, he shall be last of all, and a servant of all. And taking a little child, he put it in the midst of them, and taking it in his arms, said to them.

Whoever receives one such little child in my name, receives me, and whoever receives me, receives not me, but him that sent me. And John spoke to him, saying, Teacher, we saw some one casting out demons in your name, who follows not us, and we forbade him. And Jesus said, Forbid him not; for no one will perform a mighty work in my name, and be able lightly to speak evil of me. For whoever is not against us is for us; and whoever gives you a cup of water because you are Christ's, truly he shall not lose his reward.

7 And whoever shall offend one of the little ones having faith, it would be better for him if a millstone was put about his neck and he was cast into the sea. And if your hand offends you, cut it off; it is better for you to enter into life crippled, than having two hands to go away into hell, into the inextinguishable fire. And if your foot offends you, cut it off: it is better for you to enter into life lame, than having two feet to be cast into hell. And if your eye offends you, pluck it out; it is better for you to enter into the kingdom of God with one eye, than having two eyes to be cast into hell, where the worm dies not and the fire is not extinguished. For every man shall be salted with fire, and every sacrifice shall be salted with salt. Salt is good; but if the salt has become insipid, with what will you season it? Have salt in yourselves, and be at peace one with another.

## CHAPTER X.

CHRIST'S DOCTRINE OF MARRIAGE, CHILDREN, AND THE WAY OF SALVATION, HIS DEATH PREDICTED, AND SIGHT RESTORED TO BARTIMEUS.

1 And he arose and went thence into the bounds of Judea, and beyond the Jordan; and again multitudes came together to him, and again he taught them as he was accustomed. And the Pharisees came and asked him, to try him, Is it lawful for a man to put away his wife? And he answered and said to them, What did Moses command you? And they said, Moses permitted us to write a bill of divorcement and put her away. And Jesus said to them, Because of your hardness of heart, he wrote you this ordinance; but from the beginning of creation, he made them male and female.

For this cause shall a man leave his father and mother, and the two shall be one flesh; so that they are no longer two, but one flesh. What God therefore has yoked together, let not man separate.

2 And his disciples asked him again, in the house, concerning this. And he said to them, Whoever puts away his wife and marries another, commits adultery with her; and if a woman puts away her husband and marries another, she commits adultery.

3 And they brought him little children that he should touch them; and the disciples rebuked those who brought them. But Jesus seeing it, was displeased, and said to them, Suffer the little children to come to me, and forbid them not; for of such is the kingdom of God. I tell you truly, that whoever does not receive the kingdom of God as a little child, shall not enter into it. And he took them in his arms, and laid his hands on them, and blessed them.

4 And as he was going on the way, one ran before and kneeled down to him, and asked him, Good teacher, what shall I do to inherit eternal life? And Jesus said to him, Why do you call me good? none is good but one, God. You know the commandments; You shall not commit adultery, You shall not kill, You shall not steal, You shall not testify falsely, You shall not defraud, Honor your father and mother. And he answered and said to him, Teacher, all these have I kept from my youth. And Jesus looking at him, loved him, and said to him, One thing you lack; go and sell what you have, and give to the poor, and you shall have a treasure in heaven; and come and take up your cross and follow me. And he was grieved at this saying, and went away sad, for he had great possessions.

5 And Jesus looking around said to his disciples, With what difficulty shall those having riches enter into the kingdom of God! And the disciples were astonished at his words. But Jesus answered again and said to them, Children, with what difficulty shall those who trust in riches enter into the kingdom of God! It is easier for a camel to pass through the eye of the needle, than for a rich man to enter into the kingdom of God. And they were greatly astonished, and said to themselves, Who then can be saved? Jesus looking on them, said, With men it is impossible, but not with God; for with God all things are possible.

6 Peter said to him, Behold we have left all things and followed

you. Jesus said, I tell you truly, there is no one who has left a house, or brothers, or sisters, or a mother, or father, or children, or lands, for my sake, and for the sake of the good news, who shall not receive a hundred fold now at this present time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions, and in the life to come eternal life. But many first shall be last, and the last first.

7 And they were on the way going up to Jerusalem, and Jesus went before them; and they were amazed, and afraid, as they followed him. And again taking the twelve aside, he told them the things that were about to befall him; Behold, we go up to Jerusalem, and the Son of man will be delivered up to the chief priests and scribes, and they will condemn him to death, and deliver him to the gentiles, and they will mock him, and spit on him, and scourge him, and kill him, and after three days he shall rise again.

8 And James and John, sons of Zebedee, came to him, saying, Teacher, we wish you to do for us what we will ask of you. And he said to them, What do you wish me to do for you? And they said to him, Grant us that we may sit one on your right hand, and the other on your left, in your glory. And Jesus said to them, You know not what you ask. Can you drink of the cup or which I drink? or be baptized with the baptism with which I am baptized? And they said to him, We can. And Jesus said to them, You shall drink of the cup of which I drink, and be baptized with the baptism with which I am baptized; but to sit on my right hand, or left, is not mine to give but to those for whom it is prepared.

9 And the ten, hearing this, were displeased with James and John. And Jesus called them and said to them, You know that those who desire to rule the gentiles exercise lordship over them, and their great men exercise authority over them; but it shall not be so with you. But whoever wishes to be great among you, let him be your minister; and whoever wishes to be first of you, let him be a servant of all. For the Son of man also came not to be served, but to serve and to give his life a ransom for many.

10 And they came to Jericho. And as he went from Jericho, and his disciples and a great multitude, the son of Timeus, Bartimeus, a blind beggar, sat by the way. And hearing that Jesus was the Nazarene, he cried, saying, Jesus, Son of David, have

mercy on me. And many charged him to be still. But he cried much more, Son of David, have mercy on me. And Jesus stopping, said, Call him. And they called the blind man, saying to him, Be of good courage; arise, he calls you. And he cast aside his garment, and leaping up went to Jesus. And Jesus answered him and said, What do you wish me to do for you? And the blind man said to him, Rabboni, that I may receive my sight. And Jesus said to him, Go; your faith has cured you. And he immediately received sight, and followed him in the way.

## CHAPTER XI.

CHRIST ENTERING JERUSALEM IN TRIUMPH, CURSING THE BARREN FIG TREE, PURIFYING THE TEMPLE, INCULCATING FAITH IN GOD, AND REPLYING TO THE PHARISEES.

1 And when they came near to Jerusalem, at Bethphage and Bethany, at the Mount of Olives, he sent two of his disciples, and said to them, Go into the village opposite to you, and as you enter it you will immediately find a colt tied, on which no man ever sat; untie him and bring him. And if any one says to you, Why do you do this? say, The Lord has need of him, and he will immediately send him. And they went and found a colt tied at the door without, at the crossing of the streets, and they untied him. And some of those standing there said to them, Why do you untie the colt? And they said as Jesus directed, and they let them go.

2 And they brought the colt to Jesus, and put on it their clothes, and he sat on it. And many spread their clothes in the way; and others cutting branches from the trees spread them in the way; and those who went before, and those who followed, cried, Hosanna! Blessed is he that comes in the name of the Lord! Blessed is the kingdom of our father David, which is coming! Hosanna in the highest [heavens]! And Jesus went into Jerusalem, and into the temple, and looking round on all things when it was now evening he went out to Bethany with the twelve.

3 And on the next day as they returned from Bethany he was hungry; and seeing a fig tree at a distance having leaves, he went

to see if he could find any thing on it. And having come to it, he found nothing except leaves, for it was not time for figs. And he spoke and said to it, Let no one eat fruit of you forever! And his disciples heard him.

4 And they came to Jerusalem, and going into the temple he cast out those that sold and bought in the temple, and overthrew the tables of the brokers, and the seats of those that sold doves, and permitted no one to carry a vessel through the temple. And he taught them, saying, It is written, my house shall be called a house of prayer for all nations; but you have made it a den of robbers. And the scribes and chief priests came and sought how they might destroy him, for they feared him, because all the people were astonished at his teaching. And when it was evening he went out of the city.

5 And passing along in the morning, they saw the fig tree dried up from the roots. And Peter remembering, said to him, Rabbi, behold the fig tree which you cursed is dried up. And Jesus answered and said to them, Have faith in God; I tell you truly, that whoever shall say to this mountain, be raised up and be cast into the sea, and shall not doubt in his heart, but shall believe that what he says will be done, whatever he says shall be done for him. Therefore I tell you, all things whatever which you ask in prayer, believe that you shall receive them, and you shall have them. And when you stand praying, forgive if you have any thing against any, that your Father in heaven may also forgive your offenses.

6 And they came again to Jerusalem; and as he was walking in the temple, the chief priests, and scribes, and elders came to him, and said to him, By what authority do you do these things? or who gave you this authority to do them? And Jesus said to them, I will ask you one question; answer me, and I will tell you by what authority I do these things. The baptism of John; was it from heaven, or of men? answer me. And they reasoned with themselves, saying, If we say from heaven, he will say, Why did you not believe him? But if we say from men, they feared the people, for all considered John as a prophet indeed. And they answered and said to Jesus, We do not know. And Jesus said to them, Neither do I tell you by what authority I do these things.

7 And he said to them, in parables, A man planted a vineyard and made a hedge about it, and dug a wine-vat, and built a tower, and let it out to husbandmen, and went abroad. And he sent a servant to the husbandmen at the time to receive from the husbandmen of the fruits of the vineyard; and they took him, and beat him, and sent him away empty. And again he sent another servant to them, and they wounded him on the head, and treated him shamefully. And he sent another, and they killed him; and many others, and they beat some, and killed some. Having yet one beloved son, he sent him last to them, saying, They will reverence my son.

8 But those husbandmen said among themselves, This is the heir; come, let us kill him, and the inheritance will be ours. And seizing him, they killed him, and cast him out of the vineyard. What will the lord of the vineyard do? He will come and destroy those husbandmen, and let the vineyard to others. Have you not read this Scripture, The stone which the builders rejected, has become the head of a corner; this is from the Lord, and it is wonderful in our eyes? And they sought to take him, and feared the multitude, for they knew that he spoke this parable against them. And they left him, and went away.

9 And they sent to him some of the Pharisees and Herodians to ensnare him in his words. And they came and said to him, Teacher, we know that you are true, and care for no one, for you respect not the face of men, but teach the way of God in truth. Is it lawful to pay tribute to Cæsar or not? Shall we pay? or shall we not pay? But he knowing their hypocrisy, said to them, Why do you try me? Bring me a denarius [14 cents], that I may see it. And they brought him one. And he said to them, Whose is this figure, and the inscription? And they said to him, Cæsar's. And Jesus said, Render Cæsar's dues to Cæsar, and God's to God. And they wondered at him.

10 And the Sadducees came to him, who say there is no resurrection, and asked him, saying, Teacher, Moses wrote to us, that if one's brother dies and leaves a wife, and leaves no child, his brother shall take his wife and raise up children for his brother. There were seven brothers; and the first took a wife and died, and left no child; and the second took her, and died leaving no child; and the third in like manner. And the seven left no child.

Last of all, the woman died also. In the resurrection, when they rise, whose wife shall she be? for the seven had her as a wife. Jesus said to them, Do you not err on this account, not knowing the Scriptures, nor the power of God? For when they rise from the dead, they neither marry nor are married, but are like angels in heaven. But concerning the dead, that they rise, have you not read in the book of Moses, how God spoke to him at the bush, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? He is not a God of the dead, but of the living; you greatly err.

11 And one of the scribes coming forward hearing them disputing, knowing that he answered them well, asked him, What commandment is first of all? Jesus answered, First is, Hear Israel, the Lord our God is one Lord; and you shall love the Lord your God with all your heart, and with all your soul, and with all your strength. Second is this, You shall love your neighbor as yourself. There is no other commandment greater than these. And the scribe said to him, Well, teacher, you have said truly; there is one [God], and no other but him; and to love him with all the heart, and all the understanding, and all the strength, and to love one's neighbor as himself, is more than all burnt offerings and sacrifices. And Jesus seeing him, that he answered understandingly, said to him, You are not far from the kingdom of God; and no one dared to question him more.

12 And Jesus answered and said, teaching in the temple, How do the scribes say that the Christ is the Son of David? David himself said, by the Holy Spirit, The Lord said to my Lord, Sit on my right hand, till I make your enemies your footstool. David himself calls him Lord, and whence is he his son? And the great multitude heard him gladly.

13 And he said to them in his teaching, Beware of the scribes who desire to walk in long robes, and desire salutations in the markets, and the first seats in the synagogues, and the first places at feasts; who devour widows' houses, and for a pretence make long prayers. They shall receive a greater judgment.

14 And sitting opposite to the treasury, he observed how the multitude cast copper into the treasury. And many rich men cast in much; and one poor widow came and cast in two lepta, which is a quadrans [4 mills]. And calling his disciples, he said to them,

I tell you truly, that this poor widow has cast in more than all who have cast into the treasury. For all [others] have cast in of their abundance; but she of her want has cast in all that she had; her entire living.

## CHAPTER XII.

### CHRIST PREDICTING THE DESTRUCTION OF JERUSALEM, AND OF THE JEWISH COMMONWEALTH.

1 AND as he went out of the temple, one of his disciples said to him, Teacher, see what stones, and what buildings! And Jesus said to him, Do you see these great buildings? There shall not be left a stone upon a stone, which shall not be thrown down. And as he sat on the mount of Olives, opposite to the temple, Peter, and James, and John, and Andrew, asked him privately, Tell us when shall these things be? And what shall be the sign when all these things are about to be accomplished? And Jesus said to them, See that no man deceives you; for many shall come in my name, saying, I am [the Christ], and shall deceive many. And when you hear of wars and rumors of wars, be not afraid, for these things must be; but the end is not yet. For nation shall rise against nation, and kingdom against kingdom, and there shall be earthquakes in [different] places, and there shall be famines. These are the beginnings of sorrows.

2 But take heed to yourselves; they shall deliver you up to Sanhedrims, and you shall be beaten in synagogues, and shall be brought before governors and kings for my sake, for a testimony to them. And the good news must first be preached to all nations. And when they deliver you to afflictions, be not anxious beforehand what you shall say; but whatever is given you in that hour, this speak; for it is not you that speak, but the Holy Spirit. And brother shall deliver brother to death, and father, son; and children shall rise up against their parents and kill them; and you shall be hated by all on my account; but he that endures to the end shall be saved.

3 And when you see the abomination of desolation standing where it ought not, let him that reads understand, then let those in Judea flee to the mountains; and let not him that is on the

house go down into the house, nor enter to take any thing out of his house; and let not him that is in the field turn back to take his garment. And woe to those with child, and those giving nurse in those days! But pray that it may not be in the winter, for those days shall be an affliction, such as has not been from the beginning of the creation that God created till now, and shall not be. And unless the Lord had shortened those days no flesh would be saved; but for the elects' sake, whom he has chosen, he has shortened the days.

4 And then if any one says to you, Behold the Christ is here! Behold there! believe it not. For false prophets shall arise, and perform miracles and wonders, to deceive, if possible, the elect. But beware; I have foretold you all things.

5 But in those days, after that affliction, the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers in the heavens shall be shaken. And then shall they see the Son of man coming in clouds, with great power and glory. And then shall he send his angels and gather together the elect, from the four winds, from the end of the earth to the end of heaven.

6 But learn the parable of the fig tree. When its branch is now tender and it puts forth leaves, it is known that the summer is nigh; so also when you see all these things occur, know that [the Son of man] is nigh, at the doors. I tell you truly, that this generation shall not pass away till all these things are accomplished. Heaven and earth shall pass away, but my words shall not pass away. But of that day, and hour, knows no man, not an angel in heaven, nor the Son; but the Father. Observe, watch, for you know not when the time is.

7 As a man leaving his house to go abroad, and giving authority to his servants, and to each one his work, commanded the porter to watch, watch, therefore, for you know not when the master of the house comes; at evening, at midnight, at the cock crowing, or in the morning; lest, coming suddenly, he should find you sleeping. And what I say to you, I say to all, Watch.

## CHAPTER XIII.

CHRIST AT BETHANY, THE CONSPIRACY OF JUDAS, THE PASCHAL AND LORD'S SUPPER, ETC.

1 AND after two days was the passover and the unleavened bread. And the chief priests and scribes sought how they might take him by deception, and kill him. But they said, Not at the feast, lest there be a tumult of the people. And when he was at Bethany, and was reclining at the house of Simon the leper, a woman came, having a vase of ointment of genuine nard, extremely costly, and breaking the vase she poured it out on his head.

2 And some were displeased, [and said] to themselves, Why was this waste of the ointment? For this ointment could have been sold for more than three hundred denarii [$42] and given to the poor; and they blamed her. But Jesus said, Let her alone; why do you trouble her? She has performed a good work on me. The poor you have always with you, and you can do them good when you will; but me you have not always. She has done what she could. She anticipated anointing my body for the burial. I tell you truly, that wherever this good news shall be preached in all the world, this also which she has done shall be told for a memorial of her.

3 And Judas Iscariot, one of the twelve, went to the chief priests to betray him to them. And when they heard him they were glad, and promised to give him money. And he sought how he might betray him at a convenient time.

4 And on the first day of unleavened bread, when they killed the passover, his disciples said to him, Where do you wish us to go and prepare to eat the passover? And he sent two of his disciples, and said to them, Go into the city, and a man shall meet you bearing an earthen pitcher of water. Follow him, and where he enters in, say to the master of the house, The teacher says, where is the public room in which I may eat the passover with my disciples? And he will show you a large upper room, furnished, ready; and there prepare for us. And his disciples went out, and came into the city, and found as he had said to them, and prepared the passover.

5 And when it was evening he came, with the twelve. And

as they reclined, and were eating, Jesus said, I tell you truly, that one of you who eats with me will betray me. And they were sorry, and said to him, one by one, Is it I? And another, Is it I? And he said to them, It is one of the twelve who dips with me in the dish. The Son of man goes indeed as it is written of him, but woe to that man by whom the Son of man is betrayed! It would be good for him if that man had not been born.

6 And as they eat he took the bread, and having blessed, broke and gave to them, and said, Take, this is my body. And he took the cup, and having given thanks gave them, and they all drank of it. And he said to them, This is my blood of the covenant, which is poured out for many. I tell you truly, that I will drink of the product of the vine no more till that day when I drink it new in the kingdom of God. And having sung a hymn they went out to the Mount of Olives.

## CHAPTER XIV.

### CHRIST AT THE MOUNT OF OLIVES, AND IN GETHSEMANE.

1 And Jesus said to them, You will all be offended; for it is written, I will smite the shepherd and the sheep shall be scattered; but after I am raised I will go before you into Galilee. But Peter said to him, Even if all should be offended, yet I will not. And Jesus said to him, I tell you truly, that to-day, on this night, before the cock crows twice, you will deny me thrice. And he said, more strongly, If it should be necessary for me to die with you I will by no means deny you; and they all said the same.

2 And they came to a place which was called Gethsemane; and he said to his disciples, Sit here, till I pray. And he took Peter, and James, and John with him, and began to be amazed and dejected. And he said to them, My soul is extremely sorrowful, even to death; remain here and watch. And going forward a little he fell on the ground, and prayed that, if it was possible, the hour might pass away from him. And he said, Abba, father, all things are possible to thee. Take away this cup from me; but not what I will but what thou wilt. And he came and found them sleeping, and said to Peter, Simon, do you sleep? Could you not

watch one hour? Watch and pray that you enter not into trial; the spirit indeed is willing, but flesh is weak. And again going away he prayed, saying the same words. And again coming he found them sleeping; for their eyes were heavy; and they knew not what to answer him. And he came a third time, and said to them, Sleep henceforth, and be refreshed. It is enough; the hour has come. Behold, the Son of man is betrayed into the hands of sinners! arise, let us go; behold, he that betrays me is at hand!

3 And immediately, while he was yet speaking, Judas the Iscariot, one of the twelve, came, and with him a great multitude, with swords and clubs, from the chief priests, and scribes, and elders. And the traitor had given them this signal, saying, Whom I shall kiss, he is the one; take him, and lead him away safely. And coming, he immediately approached him, and said, Rabbi! Rabbi! and kissed him. And they laid hands on him and took him.

4 And one of those who stood by drew a sword and struck the servant of the chief priest, and cut off his ear. And Jesus answered and said to them, Have you come out as against a robber, with swords and clubs to apprehend me? I was daily with you in the temple teaching, and you did not take me. But [it was done] that the Scriptures might be fulfilled. And all forsook him and fled. And one young man followed him with a linen cloth wrapped about his naked body. And the young men caught him; and leaving the linen cloth he escaped from them naked.

## CHAPTER XV.

### CHRIST BEFORE THE SANHEDRIM, AND BEFORE PILATE.

1. And they led away Jesus to the chief priest; and all the chief priests, and elders, and scribes came together to him. And Peter followed him at a distance, till he came into the court of the chief priest; and he sat with the officers and warmed himself before the light. And the chief priests and all the Sanhedrim sought testimony against Jesus to kill him, and did not find it. For many testified falsely against him, but their testimony did not agree; and some arose and testified falsely against him, saying, We heard him say, I will destroy this temple made with hands, and in three days will build another made without hands. And neither

in this did their testimony agree. And the chief priest standing up in the midst asked Jesus, saying, Do you not answer any thing to what these testify against you? And he was silent, and answered nothing.

2 Again the chief priest asked him, and said to him, Are you the Christ, the Son of the Blessed? And Jesus said, I am; and you shall see the Son of man sitting on the right hand of the power, and coming with the clouds of heaven. And the high priest rent his clothes, and said, What further need have we of witnesses? You have heard the blasphemy; what do you think? And they all condemned him to be deserving of death. And some spit on him; and they blindfolded him, and beat him with the fist, and said to him, Prophesy. And the officers beat him with open hands.

3 And Peter being in the court below, one of the female servants of the chief priest came, and seeing Peter warming himself, looked at him, and said, You also were with Jesus the Nazarene. But he denied it, saying, I do not know [him]; neither do I know what you say. And he went out into the porch, and a cock crew. And the female servant seeing him said to those standing by, This is one of them. But he again denied it. And after a short time those standing by again said to Peter, You are certainly one of them, for you are also a Galilean. And he cursed and swore, I know not this man of whom you speak. And a cock crew a second time. And Peter was reminded of the word, how Jesus said to him, Before a cock crows twice, you will deny me thrice. And he wept bitterly.

4 And immediately in the morning, the chief priests taking counsel with the elders, and scribes, and all the Sanhedrim, bound Jesus, and brought and delivered him to Pilate. And Pilate asked him, Are you the king of the Jews? And Jesus answered and said to him, As you say. And the chief priests accused him of many things. And Pilate again asked him saying, Do you answer nothing? see how many things they charge against you. And Jesus answered him not any more; so that Pilate wondered.

5 And at the feast he released to them a prisoner, whomsoever they chose. And there was a man called Barabbas, bound with the insurgents, who had committed murder in a sedition. And the multitude went up and requested as he had always done to them. And Pilate answered them, saying, Do you wish me to release to

you the king of the Jews? For he knew that the chief priests had delivered him up from envy. But the chief priests moved the people that he should rather release Barabbas to them.

6 And Pilate again answered and said to them, What, then, do you wish me to do to him whom you call the king of the Jews? And they cried again, Crucify him! And Pilate said to them, [Why]? for what evil has he done? But they cried more violently, Crucify him! And Pilate wishing to satisfy the multitude released to them Barabbas; and having scourged Jesus delivered him up to be crucified.

## CHAPTER XVI.

CHRIST CRUCIFIED, HIS DEATH, BURIAL AND RESURRECTION.

1 And the soldiers led him away into the court which is the Prætorium, and called together all the cohort. And they put on him a purple garment, and plaiting a thorny crown put it on him. And they saluted him, Hail, king of the Jews! And they struck his head with a reed, and beat him, and kneeling down worshipped him. And when they had mocked him they took off the purple garment, and put on him his own clothes, and they led him away to crucify him, and compelled one Simon, a Cyrenian, who was passing along, coming from the country, the father of Alexander and Rufus, to bear his cross.

2 And they brought him to Golgotha, which is interpreted A place of a cranium, and gave him wine mingled with myrrh; but he did not take it. And they crucified him, and divided his clothes, casting lots for them which should take any thing. And it was the third hour when they crucified him, and the inscription of his accusation was written, THE KING OF THE JEWS.

3 And they crucified with him two robbers, one on his right hand and the other on his left. And those who passed by reviled him, wagging their heads, and saying, Aha, you that destroy the temple and build it in three days! save yourself, and come down from the cross. In like manner also the chief priests mocking him, with the scribes, said one to another, He saved others; himself he cannot save; let the Christ, the King of Israel, come down now from the cross, that we may see and believe. And those crucified with him reproached him.

4 And when it was the sixth hour, there was darkness over all the earth till the ninth hour. And at the ninth hour Jesus cried with a loud voice, saying, Eloi! Eloi! lama sabachthani? which is interpreted, my God! my God! why hast thou forsaken me? And some of those standing by, hearing him, said, See, he calls Elijah. And one ran, and filled a sponge with vinegar, and putting it on a reed gave it to him to drink, saying, Let him alone; let us see if Elijah will come to take him down.

5 And Jesus crying with a loud voice, expired. And the vail of the temple was rent in two, from top to bottom; and the centurion who stood near, opposite to him, seeing that he so expired, said, Truly, this man was a Son of God.

6 And the women also saw from afar, among whom were Mary the Magdalene and Mary the mother of James the less, and of Joset, and Salome, who also followed him when he was in Galilee, and waited on him, and many others who had come up with him to Jerusalem.

7 And when it was now evening, because it was the preparation, which is before the sabbath, Joseph came, who was from Arimathea, an honorable counsellor, who also himself expected the kingdom of God, and went in boldly to Pilate and asked for the body of Jesus. And Pilate wondered that he was already dead; and calling the centurion asked him if he had been dead for some time. And knowing [his death,] from the centurion, he gave the body to Joseph. And having bought linen, he took him down and wrapped him in the linen, and placed him in a tomb which was cut from a rock, and rolled a stone against the door of the tomb. And Mary the Magdalene and Mary the mother of Joset saw where he was laid.

8 And when the sabbath was passed, Mary the Magdalene and Mary the mother of James, and Salome, bought spices, that they might come and anoint him. And very early in the morning, on the first day of the week, they came to the tomb at the rising of the sun. And they said to themselves, Who will roll away the stone for us from the door of the tomb?—and looking up they saw that the stone was rolled away—for it was very great.

9 And coming to the tomb they saw a young man sitting on the right side, clothed with a white robe; and they were astonished. And he said to them, Be not astonished; you seek Jesus the Naza-

rene, who was crucified. He is raised; he is not here. See the place where they laid him. But go, tell his disciples and Peter that he goes before you to Galilee; there you shall see him as he said to you. And they went out and fled from the tomb; and trembling and amazement seized them; and they said nothing to any one, for they were afraid.

## CHAPTER XVII.

### AN ADDITION BY AN UNKNOWN WRITER.

1 And having arisen early on the first day of the week, he appeared first to Mary the Magdalene from whom he had cast out seven demons. She went and told those who had been with him, who were weeping and lamenting; and when they heard that he was alive, and had been seen by her, they did not believe it.

2 Afterwards he appeared in another form to two of them as they walked, going into the country. And they went and announced it to the rest; they did not believe it.

3 And afterwards he appeared to the eleven, as they reclined, and reproached their unbelief and hardness of heart, because they believed not those who had seen him since he rose from the dead. And he said to them, Go into all the world, preach the good news to all the creation; he that believes and is baptized shall be saved, but he that disbelieves shall be condemned. And these signs shall follow those that believe; in my name they shall cast out demons, they shall speak with new tongues, they shall take up serpents, and if they drink any deadly [poison] it shall not hurt them; and they shall lay hands on the sick, and they shall be well.

4 Then the Lord, after speaking with them, was taken up to heaven, and sat on the right hand of God. And they went abroad and preached everywhere, the Lord working with them, and confirming the word by the accompanying miracles.

# THE GOSPEL OF LUKE.

## CHAPTER I.

### INTRODUCTION, AND THE TWO ANNUNCIATIONS.

1 SINCE many have undertaken to arrange a complete digest of the things fully believed among us, as they delivered them to us who, from the beginning, were eye witnesses and ministers of the word, it seemed good to me also, having traced all things accurately from the first, to write in order to you, most excellent Theophilus, that you may know the certainty of the words concerning which you have been taught.

2 In the days of Herod the king of Judea, there was a certain priest by the name of Zachariah, of the class of Abijah; and his wife was of the daughters of Aaron, and her name was Elizabeth. And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless. And they had no son, because Elizabeth was barren, and both were advanced in years.

3 And when he was performing the priest's office in the order of his class before God, it fell to his lot, according to the custom of the priesthood, to go into the temple of the Lord to burn incense; and all the multitude of the people were praying without, at the hour of incense. And an angel of the Lord appeared to him, standing on the right side of the altar of incense; and Zachariah was troubled when he saw him, and fear fell upon him.

4 And the angel said to him, Fear not, Zachariah, for your prayer is heard, and your wife Elizabeth shall bear you a son; and you shall call his name John. And he shall be to you a joy and rejoicing; and many shall rejoice at his birth; for he shall be great in the sight of the Lord, and shall not drink wine and strong

drink, but shall be filled with the Holy Spirit even from his birth; and many of the children of Israel shall he turn to the Lord their God. And he shall go before him in the spirit and power of Elijah, to turn the hearts of fathers to children, and the disobedient to the wisdom of the righteous, to make ready a people prepared for the Lord. And Zachariah said to the angel, By what shall I know this? for I am an old man, and my wife advanced in years. And the angel answered and said to him, I am Gabriel, who stand before God; and I was sent to speak to you, and to tell you this good news. And behold you shall be silent, and not able to speak, till the day these things are accomplished; because you have not believed my words, which shall be fulfilled in their time.

5 And the people waited for Zachariah, and wondered that he staid so long in the temple. And when he came out he could not speak to them; and they perceived that he had seen a vision in the temple. And he made signs to them, and continued dumb. And when the days of his service were completed he departed to his house. And after these days Elizabeth his wife became pregnant, and hid herself five months, saying, Thus has the Lord dealt with me, in the days in which he looked upon me to take away my reproach among men.

6 And in the sixth month the angel Gabriel was sent by God to a city of Galilee, by the name of Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David; and the name of the virgin was Mary. And coming in to her, he said, Hail, favored one! The Lord is with you! And she was troubled at his word, and doubted what this salutation meant. And the angel said to her, Fear not, Mary, for you have found favor with God. And behold you shall be with child, and bear a son, and shall call his name Jesus. He shall be great, and shall be called the Son of the Most High. And the Lord God shall give him the throne of David his father, and he shall reign over the house of Jacob forever, and of his kingdom there shall be no end.

7 And Mary said to the angel, How shall this be, since I know not a man? And the angel answered and said to her, The Holy Spirit shall come upon you, and the power of the Most High shall overshadow you; and on that account the holy child shall be called the Son of God. And behold Elizabeth, your relative, even she is pregnant with a son in her old age, and this is the sixth month

to her called barren; for nothing is impossible with God. And Mary said, Behold, I am the servant of the Lord! Let it be to me according to your word. And the angel departed from her.

## CHAPTER II.

### MARY'S VISIT TO ELIZABETH, AND THE BIRTH OF JOHN.

1 And Mary arose in those days and went in haste to the mountainous country, to the city of Juda. And she went unto the house of Zachariah and saluted Elizabeth. And when Elizabeth heard the salutation of Mary, the babe leaped in her womb. And Elizabeth was filled with the Holy Spirit, and cried with a loud voice, and said, Blessed are you among women! and blessed is the fruit of your womb! And whence is this to me, that the mother of my Lord has come to me? For, behold, when the voice of your salutation came to my ears, the babe leaped in my womb with exultation. And blessed is she that believed; for there shall be an accomplishment of the words spoken to her by the Lord.

2 And Mary said, My soul magnifies the Lord, and my spirit exults in God my Saviour; for he has looked on the low condition of his servant; for, behold, from this time all generations shall call me blessed, because the mighty One has done great things for me, and holy is his name; and his mercy is to generations and generations of them that fear him. He has made strong his arm; he has scattered the proud with the thought of their hearts; he has brought down the mighty from thrones, and exalted the humble; he has filled the hungry with goods, and sent the rich away empty. He has helped Israel his servant, and remembered his mercy, as he said to our fathers, to Abraham and his posterity forever. And Mary remained with her about three months, and returned to her house.

3 And when Elizabeth's time to bear had fully come, she bore a son; and her neighbors and relatives heard that the Lord had magnified his mercy to her, and congratulated her. And they came on the eighth day to circumcise the little child, and called it by the name of its father, Zachariah. And his mother answered and said, No; but he shall be called John. And they said to her, There is no one of your relations who is called by this name; and

they made signs to his father, what he wished it to be called. And asking for a writing-tablet, he wrote, saying, His name is John. And all wondered. And his mouth was immediately opened, and his tongue [loosed], and he spoke and blessed God. And fear came on all living around them. All these things were talked of in all the mountainous country of Judea. And all who heard laid them to heart, saying, What then is this child to be? For the hand of the Lord was also with him.

4 And Zachariah his father was filled with the Holy Spirit, and prophesied, saying, Blessed is the Lord, the God of Israel, because he has visited and redeemed his people, and raised up a horn of salvation for us in the house of David his servant; as he said by the mouth of his holy prophets from of old; A salvation from our enemies, and from the hand of all that hate us, to perform his mercy with our fathers, and to remember his holy covenant, the oath which he swore to Abraham our father, to grant us without fear, being delivered from the hand of our enemies, to serve him in holiness and righteousness before him all our days. And you, little child, shall be called a prophet of the Most High; for you shall go before the face of the Lord to prepare his ways, to give a knowledge of salvation to his people, with a forgiveness of sins, on account of the compassionate mercies of our God, by which a morning from on high has visited us, to illuminate those sitting in darkness and the shade of death, to direct our feet in the way of peace. And the child grew, and became strong in spirit, and was in the wilderness till the day of his manifestation to Israel.

## CHAPTER III.

### THE BIRTH OF CHRIST, HIS INFANCY AND CHILDHOOD.

1 In those days there went out an ordinance from Cæsar Augustus that a census should be taken of all the world. This first census was taken when Cyrenius was proconsul of Syria. And all went to be enrolled, each one to his own city. And Joseph went up from Galilee, from the city of Nazareth, to Judea, to the city of David, which is called Bethlehem, because he was of the house and family of David, to be enrolled with Mary his espoused [wife,] who was with child. And while they were there the days

for her delivery were completed; and she bore her first-born son, and wrapped him in bandages, and laid him in a manger, because there was no room for them in the khan.

2 And there were shepherds in that country staying in the fields and watching their flock by night. And behold, an angel of the Lord came upon them, and the glory of the Lord shone around them, and they were greatly afraid. And the angel said to them, Fear not; for, behold, I bring you good news of a great joy, which shall be for all people. For to you was born to-day in the city of David, a Saviour who is the anointed Lord. And this shall be a sign to you. You shall find the babe wrapped in bandages, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host, praising God, and saying, Glory to God in the highest [heavens], on earth peace, and among men good will!

3 And when the angels had departed from them to heaven, the shepherds said one to another, Let us go now to Bethlehem, and see this thing which has occurred, which the Lord has made known to us. And they came in haste, and found Mary and Joseph, and the babe lying in the manger. And when they saw it they related the word spoken to them concerning this child; and all who heard wondered at the things told them by the shepherds. But Mary kept all these words, revolving them in her mind. And the shepherds returned, glorifying and praising God for all that they had heard and seen, as it was told them.

4 And when eight days were completed, [the time] to circumcise him, his name was called Jesus, the name given him by the angel before he was conceived in the womb. And when the days of their purification were completed according to the law of Moses, they carried him up to Jerusalem to present him to the Lord, as it is written in the law of the Lord that every male which is a first born shall be called holy to the Lord, and to offer a sacrifice according to what is said in the law of the Lord, A pair of turtle doves, or two young pigeons.

5 And behold, there was a man at Jerusalem whose name was Simeon; and this man was just and pious, waiting for the consolation of Israel, and the Holy Spirit was on him. And he was informed by the Holy Spirit that he should not see death till he had seen the Lord's anointed. And he came by the spirit into

the temple, and when the parents brought in the child Jesus, to do according to the custom of the law concerning him, he also took it in his arms, and blessed God, and said, Now, Master, dismiss thy servant according to thy word, in peace; for my eyes have seen thy salvation, which thou hast prepared before all people; a light for enlightening Gentiles, and a glory of thy people Israel. And his father and mother wondered at the words spoken of him.

6 And Simeon blessed them, and said to Mary his mother, Behold, this child is set for the fall and rise of many in Israel, and for a sign spoken against, and a sword shall pierce your own soul also, that the thoughts of many hearts may be revealed.

7 And there was Anna, a prophetess, a daughter of Phanuel, of the tribe of Asher; she was far advanced in years, having lived with a husband seven years from her virginity; and she had been a widow eighty-four years, and departed not from the temple, serving God night and day with fastings and prayers. And she coming by at that time, praised God, and spoke of him [the child] to all who expected a redemption in Jerusalem. And when they had finished all things according to the law of the Lord, they returned to Galilee, to their city Nazareth. And the little child grew, and became strong, being filled with wisdom; and the grace of God was upon it.

8 And his parents went up yearly to Jerusalem to the feast of the passover. And when he was twelve years old they went up to Jerusalem, according to the custom of the feast. And having completed the days, on their return, the child Jesus remained behind at Jerusalem. And his parents knew it not. But supposing that he was in the company went a day's journey and sought him among their relations and acquaintances. And not finding him they returned to Jerusalem to seek him. And after three days they found him sitting in the temple in the midst of the teachers, both hearing and questioning them. And all who heard him were astonished at his understanding and his answers.

9 And when they saw him they were astonished; and his mother said to him, Son, why have you dealt thus with us? Behold, your father and I have sought you with sorrow. And he said to them, Why did you seek me? did you not know that I must be in [the courts] of my father? And they understood not the word which he spoke to them. And he went down with them,

and came to Nazareth, and was subject to them. And his mother kept all these things in her heart. And Jesus advanced in wisdom and stature, and in favor with God and men.

## CHAPTER IV.

### THE MINISTRY OF JOHN THE BAPTIST, CHRIST'S BAPTISM AND GENEALOGY.

1 AND in the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being procurator of Judea, and Herod tetrarch of Galilee, and Philip his brother tetrarch of Ituria and the country of Trachonitis, and Lysanias being tetrarch of Abilene, under the chief priest Annas, and Caiaphas, the word of God came to John the son of Zachariah, in the wilderness. And he went into all the region about the Jordan, preaching the baptism of a change of mind for the forgiveness of sins; as it is written in the book of the words of Isaiah the prophet; A voice of one crying in the wilderness, prepare the way of the Lord, make his paths straight. Every ravine shall be filled up, and every mountain and hill shall be made low; and the crooked shall be made straight, and the rough ways smooth; and all flesh shall see the salvation of God.

2 Then John said to the multitudes who went out to be baptized by him, Offspring of vipers, who has warned you to flee from the wrath to come? Bear fruits, therefore, worthy of a change of mind. And say not within yourselves, We have Abraham for a father; for I tell you that God is able from these stones to raise up children to Abraham. And already also the axe lies at the root of the trees; every tree therefore which bears not good fruit, is cut down and cast into the fire. And the multitudes asked him, saying, What then shall we do? And he answered and said to them, Let him that has two coats give to him that has none; and let him that has food do the same. And publicans, also, came to be baptized, and said to him, Teacher, what shall we do? And he said to them, Do nothing more than is appointed for you. And the soldiers asked him, saying, And what shall we do? And he said to them, Oppress, and falsely accuse, no one; and be contented with your wages.

3 And the people being in expectation, and all doubting in

their minds concerning John, whether he was the Christ, John answered all, saying, I indeed baptize you with water, but a mightier than I is coming, the strings of whose shoes I am not fit to untie; he shall baptize you with the Holy Spirit and fire. His winnowing shovel is in his hand, and he will thoroughly clean his threshing floor, and gather the wheat into his storehouse; but the chaff he will burn with an inextinguishable fire.

4 With many other exhortations, also, he preached the good news to the people. But Herod the tetrarch, being reproved by him on account of Herodias his brother's wife and for all the evil deeds which Herod had done, added also this to all, and shut up John in prison.

5 And when all the people were baptized, Jesus also being baptized, and praying, heaven was opened, and the Holy Spirit descended in a bodily form like a dove upon him; and there was a voice from heaven, saying, You are my beloved Son; with you I am well pleased.

6 And Jesus was about thirty years old, being, as was supposed, the son of Joseph, the son of Eli, the son of Matthat, the son of Levi, the son of Melchi, the son of Jannai, the son of Joseph, the son of Mattathias, the son of Amos, the son of Nahum, the son of Esli, the son of Naggai, the son of Maath, the son of Mattathias, the son of Shimei, the son of Josech, the son of Juda, the son of Joannas, the son of Resa, the son of Zerubabel, the son of Shealtiel, the son of Neri, the son of Melchi, the son of Addi, the son of Cosam, the son of Elmodam, the son of Er, the son of Joshua, the son of Eliezer, the son of Jorim, the son of Matthat, the son of Levi, the son of Simeon, the son of Judah, the son of Joseph, the son of Jonan, the son of Eliakim, the son of Meleas, the son of Mennas, the son of Mattatha, the son of Nathan, the son of David, the son of Jesse, the son of Obed, the son of Boaz, the son of Salmon, the son of Naason, the son of Aminadab, the son of Admein, the son of Arni, the son of Hezron, the son of Pharez, the son of Judah, the son of Jacob, the son of Isaac, the son of Abraham, the son of Terah, the son of Nahor, the son of Serug, the son of Reu, the son of Peleg, the son of Heber, the son of Selah, the son of Cainan, the son of Arphaxad, the son of Shem, the son of Noah, the son of Lamech, the son of Methusaleh, the son of Enoch, the son of Jared, the son of Mahaleel, the son of Cainan, the son of Enos, the son of Seth, the son of Adam, the Son of God.

## CHAPTER V.

CHRIST'S FASTING, TEMPTATION, AND THE COMMENCEMENT OF HIS MINISTRY.

1 And Jesus, full of the Holy Spirit, returned from the Jordan, and was led by the Spirit in the wilderness, being tempted by the devil forty days. And he eat nothing in those days; and when they were completed he was hungry. And the devil said to him, If you are the Son of God, command this stone to become bread. And Jesus answered him, It is written, that man shall not live by bread alone. And taking him up he shewed him all the kingdoms of the world in a moment of time. And the devil said to him, All this power will I give you, and the glory of these; for it is given to me, and I give it to whom I will. If you, therefore, will worship me, it all shall be yours. And Jesus answered and said to him, It is written, You shall worship the Lord your God, and him alone shall you serve. And he brought him to Jerusalem and placed him on the pinnacle of the temple, and said to him, If you are the Son of God, cast yourself down from here; for it is written, He will charge his angels concerning you, to guard you, and they shall bear you up on their hands, lest at any time you dash your foot against a stone. And Jesus answered and said to him, It is said, You shall not try the Lord your God. And the devil having finished all the temptation, departed from him for a time.

2 And Jesus returned with the power of the Spirit to Galilee; and his fame went out into all the region around. And he taught in their synagogues, glorified by all.

3 And he came to Nazareth, where he was brought up, and entered, according to his custom on the sabbath day, into the synagogue, and stood up to read. And the book of Isaiah the prophet was given to him. And unrolling the book he found the place where it was written, The Spirit of the Lord is upon me, because he has anointed me to preach good news to the poor; he has sent me to proclaim a release to the captives, and a recovery of sight to the blind, to send the oppressed away free, to proclaim an acceptable year of the Lord. And folding up the book, he gave it to the minister, and sat down; and the eyes of all in the synagogue were steadfastly fixed upon him.

4 And he said to them, To-day is this scripture fulfilled in your ears. And they all bore him witness, and wondered at the gracious words which proceeded from his mouth, and said, Is not this the Son of Joseph? And he said to them, You will undoubtedly tell me this proverb; Physician, cure yourself; things which we heard were done in Capernaum, do also here in your own country. And he said, I tell you truly, that no prophet is acceptable in his own country. I also tell you of a truth, that there were many widows in Israel in the days of Elijah, when heaven was shut up three years and six months, so that there was a great famine over all the land; and to none of them was Elijah sent, but to Sarepta, of Sidon, to a widow woman. And there were many lepers in Israel in the time of Elisha the prophet, and none of them was cleansed but Naaman the Syrian. And all in the synagogue when they heard these things were filled with wrath; and they arose and cast him out of the city, and led him even to the brow of the mountain on which the city was built, to precipitate him down. But he passed through the midst of them and went away.

## CHAPTER VI.

### CHRIST AT CAPERNAUM, AND HIS PREACHING AND MIRACLES IN GALILEE.

1 And he went down to Capernaum, a city of Galilee, and taught them on the sabbath; and they were astonished at his teaching, for his word was with power. And there was a man in the synagogue having a spirit of an impure demon; and he cried with a loud voice, Alas! what have you to do with us, Jesus Nazarene? Have you come to destroy us? I know you who you are, the Holy [Son] of God! And Jesus rebuked him, saying, Hush! and come out of him. And the demon casting him into the midst came out of him, doing him no injury. And they were all amazed, and talked with each other, saying, What word is this, that with authority and power he commands the impure spirits, and they come out? And a report of him went abroad into every place in the country about.

2 And going up from the synagogue he entered into the house of Simon. And Simon's mother-in-law was sick with a violent

fever; and they asked him in her behalf. And standing over her he rebuked the fever, and it left her. And she immediately arose and waited on them.

3 And when the sun went down, all who had friends sick with various diseases brought them to him; and putting his hands on each one of them he cured them; and demons also went out of many, crying and saying, You are the Son of God! And he rebuked them, and charged them not to say that they knew him to be the Christ.

4 And when it was day, coming out he went to a solitary place; and the multitudes sought him, and came to him, and urged him not to depart from them. But he said to them, I must preach the good news of the kingdom of God in the other cities also, because for this am I sent; and he preached in the synagogues of Galilee.

5 And as the multitude pressed upon him to hear the word of God, and he was standing by the lake of Gennesaret, he saw two boats standing by the lake; and the fishermen having gone out of them were washing their nets. And entering into one of the ships, which was Simon's, he asked him to put out a little from the land, and sat down and taught the multitudes from the ship. And when he ceased speaking, he said to Simon, Put out into the deep water, and let down your nets for a draught. And Simon answered and said to him, Master, we have labored all night and taken nothing; but at your word I will let down the net. And doing this he enclosed a great number of fishes; and their net broke. And he made signs to his companions in the other ship to come and help him; and they came, and filled both ships, so that they began to sink. And Simon Peter seeing it fell on his knees to Jesus, saying, Depart from me, Lord, for I am a sinful man. For he was amazed, and all that were with him, at the draught of fishes which they had taken. So also were James and John, sons of Zebedee, who were partners with Simon. And Jesus said to Simon, Fear not; from this time you shall take men. And bringing the ships to the land they left all and followed him.

6 And he was in one of the cities, and behold, a man full of leprosy; and seeing Jesus he fell on his face, and asked him, saying, Lord, if you will, you can cleanse me. And stretching out his

hand he touched him, saying, I will; be cleansed. And immediately the leprosy left him. And he charged him to tell no one; but go and show yourself to the priest, and present an offering for your purification, as Moses commanded, for a testimony to them. And the report concerning him went abroad extensively; and great multitudes came together to hear him, and to be cured of their diseases. And he withdrew into solitary places and prayed.

## CHAPTER VII.

CHRIST FORGIVING SINS, CALLING LEVI, EATING WITH PUBLICANS AND SINNERS, AND EXPOUNDING THE LAWS OF FASTING AND THE SABBATH.

1 AND on one of those days he was teaching, and the Pharisees and teachers of the law were present, having come from every village of Galilee, and of Judea, and from Jerusalem; and the power of the Lord was present to cure them. And behold, men bringing on a bed a man who was paralytic; and they sought to bring him in to place him before him. And not finding how they could bring him in, on account of the multitude, they went up on the house, and let him down through the tiles, with his little bed, into the midst before Jesus. And seeing their faith, he said, Man, your sins are forgiven you.

2 And the scribes and Pharisees began to reason, saying, Who is this that speaks blasphemies? who can forgive sins, but God alone? And Jesus knowing their thoughts answered and said to them, Why do you reason in your minds? in what is it easier to say, Your sins are forgiven you, than to say, Arise and walk? But that you may know that the Son of man has power on the earth to forgive sins, he said to the paralytic, I tell you, arise, and take up your little bed, and go to your house. And he arose immediately before them, and taking up that on which he had lain departed to his house, glorifying God. And all were astonished, and glorified God, and were filled with fear, saying, We have seen strange things to-day.

3 And after these things he went out and saw a publican by the name of Levi, sitting at the custom house, and said to

him, Follow me. And leaving all he arose and followed him. And Levi made a great feast for him at his house; and there was a great multitude of publicans and of others who reclined with them. And the Pharisees and their scribes complained to his disciples, saying, Why do you eat and drink with publicans? And Jesus answered and said to them, The well need not a physician, but the ill. I have not come to call the righteous, but sinners to a change of mind.

4 And they said to him, The disciples of John fast much and make prayers; and likewise those of the Pharisees; but yours eat and drink. And he said to them, Can you make the children of the bridechamber fast while the bridegroom is with them? But days will come when the bridegroom shall be taken from them; then shall they fast in those days.

5 And he spoke also a parable to them; That no one puts a piece of a new garment on an old garment; if he does, the new both tears the old, and that from the new disagrees with the old. And no one puts new wine into old bottles; if he does, the new wine will break the bottles, and itself be poured out, and the bottles be destroyed. But new wine must be put into new bottles. And no one drinking old wine desires new; for he says the old is good.

6 And on the second-first sabbath he went through the grain fields, and his disciples picked the heads and eat, rubbing them in their hands. And some of the Pharisees said, Why do you do what is not lawful on the sabbath? And Jesus answered and said to them, Have you not read what David did when he was hungry, he and those with him? He entered into the house of God, and took the show bread, and eat, and gave to those with him, which it was not lawful for any to eat, except the priests alone. And he said to them, The Son of man is Lord even of the sabbath.

7 And on another sabbath he went into the synagogue and taught. And there was a man there whose right hand was withered. And the scribes and Pharisees watched him [to see] if he would perform a cure on the sabbath, that they might find [something of which] to accuse him. But he knew their thoughts, and said to the man having the withered hand, Arise, and stand in the midst. And he arose and stood. And Jesus said to them, I will ask you whether it is lawful on the sabbath to do good or to do

evil? to save a life or to destroy? And looking round upon them all he said to him, Stretch out your hand. And he did so; and his hand was restored. And they were filled with madness, and conferred with each other as to what they should do to Jesus.

## CHAPTER VIII.

### CHRIST CALLING THE TWELVE APOSTLES.

1 AND in those days he went out on the mountain to pray, and spent the whole night in prayer to God. And when it was day he called his disciples; and having chosen twelve of them, whom he named apostles, Simon, whom he also named Peter, and Andrew his brother, James and John, Philip and Bartholomew, Matthew and Thomas, James, the son of Alpheus, and Simon called Zealot, Judas the brother of James, and Judas Iscariot, who was the traitor, he went down with them and stood on a plain; and a multitude of his disciples, and a great multitude of the people from all Judea and Jerusalem, and the sea coast of Tyre and Sidon, who came to hear him, and to be cured of their diseases; and those troubled with impure spirits were cured. And all the multitude sought to touch him, for a power went out from him and cured all.

2 And he lifted up his eyes upon his disciples and said, Blessed are you poor, for yours is the kingdom of God. Blessed are you that hunger now, for you shall be filled. Blessed are you that weep now, for you shall laugh. Blessed are you when men shall hate you, and when they shall exclude you from their company, and reproach and cast out your names as evil, on account of the Son of man. Rejoice in that day, and be exceedingly glad; for behold, your reward is great in heaven. For in this manner did their fathers to the prophets. But woe to you rich! for you have your consolation. Woe to you full! for you shall be hungry. Woe to you who laugh now! for you shall mourn and weep. Woe, when all men speak well of you! for in this manner did their fathers of the false prophets.

3 But I tell you that hear, Love your enemies; do good to those that hate you; bless those that curse you; pray for those that injure you; to him that strikes you on the cheek, present also the

other; and forbid not him who takes away your cloak to take your coat also. Give to every one that asks; and from him who takes that which is yours, ask it not back. And as you wish men to do to you, do you also in like manner to them. And if you love those that love you, what thanks have you? for sinners also love those that love them. And if you do good to those who do good to you, what thanks have you? for sinners do the same. And if you lend to those from whom you hope to receive, what thanks have you? sinners also lend to sinners, to receive back as much again. But love your enemies, and do good, and lend, hoping for nothing in return; and your reward shall be great, and you shall be children of the Most High; for he is good to the unthankful and evil. Be merciful, as your father is merciful; and judge not, and you shall not be judged; and condemn not, and you shall not be condemned; release, and you shall be released; give, and it shall be given to you; good measure, pressed down, shaken together, running over, shall they give into your bosom. For with what measure you measure it shall be measured back to you.

4 And he spoke also a parable to them; Can the blind lead the blind? Will not both fall into the pit? A disciple is not above his teacher, but every perfect one will be as his teacher. And why do you see the speck in your brother's eye, and observe not the beam in your own eye? How can you say to your brother, Brother, let me cast out the speck in your eye, and you yourself see not the beam in your own eye? Hypocrite, cast out first the beam from your eye, and then you will see clearly to cast out the speck from your brother's eye. For there is no good tree which bears bad fruit, nor, again, a bad tree which bears good fruit. For every tree is known by its own fruit. For they do not gather figs from thorns, nor do they pick grapes from brambles. The good man out of the good treasury of his heart brings forth good, and the evil man out of the evil brings forth evil; for out of the abundance of the heart its mouth speaks.

5 And why do you call me Lord! Lord! and do not what I say? Every one that comes to me, and hears my words and does them, I will show you whom he is like. He is like a man building a house, who dug and went deep, and laid the foundation on the rock; and when there was a flood, the stream beat against that

house and could not shake it, because it was built on a rock. But he that hears and does not, is like a man building a house on the earth, without a foundation, against which the stream beat, and it fell immediately; and the ruin of that house was great.

## CHAPTER IX.

### CHRIST AT CAPERNAUM AND NAIN, HIS REPLY TO JOHN THE BAPTIST, ETC.

1 WHEN he had finished all his discourses in the hearing of the people, he entered into Capernaum. And a certain centurion's servant, who was dear to him, was sick, and about to die; and he hearing of Jesus, sent to him the elders of the Jews, asking him to come and cure his servant. And having come to Jesus they besought him earnestly, saying, He is worthy for whom you should do this; for he loves our nation, and has built us a synagogue. And Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, saying, Lord, trouble not yourself, for I am not fit that you should come under my roof. Wherefore I did not think myself worthy to come to you; but say the word, and my servant shall be cured; for I also am a man placed under authority, having soldiers under me, and I say to one, Go, and he goes, and to another, Come, and he comes; and to my servant, Do this, and he does it. And Jesus hearing these things wondered at him, and turning around said to the multitude following him, I tell you I have not found in Israel so great a faith; and those sent returning to the house found the sick servant well.

2 And on the next day he went to a city called Nain, and a considerable number of his disciples and a great multitude went with him. And as he approached the gate of the city, behold, a dead man was carried out, an only son of his mother, and she was a widow. And a great multitude from the city was with her. And seeing her, the Lord had compassion on her, and said to her, Weep not. And approaching he touched the bier, and those who bore it stopped. And he said, Young man, I tell you, arise! And the dead sat up, and began to speak; and he gave him to his mother. And fear seized all; and they glorified God, saying, A great prophet is raised up among us; and, God has visited his people.

And this report of him went out into all Judea, and into all the region around.

3 And his disciples told John of all these things. And calling two of his disciples, John sent to the Lord, saying, Are you he that was to come, or look we for another? And coming to him the men said, John the Baptist has sent us to you to say, Are you he that was to come, or look we for another? And in that hour he cured many of diseases, and plagues, and of evil spirits, and gave sight to many blind. And Jesus answered and said to them, Go and tell John what you have seen and heard; that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised up, and the poor have the good news preached to them; and blessed is he who shall not be offended with me.

4 And when the messengers of John had gone away, he said to the multitudes concerning John, What went you out into the wilderness to see? A reed shaken with a wind? But what went you out to see? A man dressed in fine clothes? Behold, those who wear fine clothes, and live in luxury, are in royal palaces. But what went you out to see? A prophet? Yes, I tell you, and more than a prophet. This is he of whom it is written; Behold, I send my messenger before your face, who shall prepare your way before you. I tell you, that among those born of women there is no greater prophet than John; but the least in the kingdom of God is greater than he. And all the people who heard this, and the publicans, justified God, having received the baptism of John. But the Pharisees and lawyers rejected the counsel of God as to themselves, not having been baptized by him.

5 [And he said], To what then shall I compare the men of this generation? and what are they like? They are like little children sitting in the market, and they call to each other, saying, We have played on pipes to you, and you have not danced; we have mourned to you, and you have not lamented. For John the Baptist came neither eating bread nor drinking wine, and you say, He has a demon. The Son of man has come eating and drinking, and you say, Behold a glutton and a wine drinker! a friend of publicans and sinners! And Wisdom is justified by all her children.

## CHAPTER X.

CHRIST ANOINTED BY THE WOMAN, HIS TRAVELS AND ATTENDANTS, THE PARABLE OF THE SOWER.

1 And one of the Pharisees asked him to eat with him; and going into the Pharisee's house he reclined. And behold, a certain woman in the city, a sinner, knowing that he was reclining in the house of the Pharisee, brought a vase of ointment, and standing behind, by his feet, weeping, washed his feet with tears, and wiped them with the hairs of her head; and she kissed his feet, and anointed them with the ointment. And the Pharisee who invited him, seeing it, spoke within himself, saying, If this was a prophet he would have known who and what kind of a woman this is who touches him; for she is a sinner.

2 And Jesus answered and said to him, Simon, I have something to say to you. And he said, Teacher, say it. A certain creditor had two debtors; one owed him five hundred denarii [$70], and the other fifty [$7]. And having nothing to pay, he gave [the debt] to both. Tell me, therefore, which of them will love him most? Simon answered and said, I suppose the one to whom he gave most. And he said to him, You have judged rightly. And turning to the woman, he said to Simon, Do you see this woman? I came into your house; you gave me no water for my feet; but she has wet my feet with tears, and wiped them with her hairs. You gave me no kiss; but she, from the time that I came in, has not ceased to kiss my feet. You anointed not my head with oil; but she has anointed my feet with ointment. Therefore, I tell you, her sins, which are many, are forgiven; for she has loved much; but he to whom little is forgiven, loves little. And he said to her, Your sins are forgiven. And those who reclined with him said within themselves, Who is this that forgives sins also? And he said to the woman, Your faith has saved you; go in peace.

3 And he travelled in order through the cities and villages, proclaiming and preaching the good news of the kingdom of God; and the twelve were with him, and certain women who had been cured of evil spirits and infirmities, Mary called Magdalene, from whom went out seven demons, and Joanna the wife of

Chusa, Herod's steward, and Susannah, and many others, who served them with their property.

4 And a great multitude having come together, and persons having come to him from every city, he said in a parable, A sower went out to sow his seed; and in his sowing, some fell by the way, and was trodden down, and the birds of heaven devoured it; and some fell on the rock, and springing up it was dried up, because it had no moisture; and some fell in the midst of thorns, and the thorns springing up choked it; and some fell on good ground, and growing up bore fruit a hundred fold. Having said these things, he cried, He that has ears to hear, let him hear.

5 And his disciples asked him, What does this parable mean? And he said, It is given to you to know the mysteries of the kingdom of God, but to others in parables; that seeing they may not see, and hearing they may not understand. But the parable signifies this; the seed is the word of God; those by the way are those who hear, then comes the devil and takes away the word from their hearts, that they may not believe and be saved; those on the rock are those who, when they hear, receive the word with joy, and they have no root; they believe for a time, and in a time of trial fall away; and that which fell among thorns signifies those who hear, and going away are choked by cares and riches and the pleasures of this life, and bring no fruit to perfection. But that on the good ground signifies those who, with a noble and good heart, hearing the word retain it, and bear fruit persistently.

6 But no one lights a candle and covers it with a vessel, or puts it under a bed; but he puts it in a candlestick, that those coming in may see the light. For there is nothing hid which shall not be manifest, nor concealed which shall not be known and come to light. See therefore how you hear; for whoever has, to him shall be given, and whoever has not, from him shall be taken away even what he seems to have.

7 And his mother and brothers came to him, and were not able to approach him on account of the multitude. And it was told him by some, saying, Your mother and your brothers stand without, wishing to see you. And he answered and said to them, My mother and my brothers are those who hear the word of God and perform it.

## CHAPTER XI.

CHRIST STILLING A TEMPEST, CURING A DEMONIAC, RAISING THE DAUGHTER OF JAIRUS.

1 And on one of those days both he and his disciples went into the ship; and he said to them, Let us cross over to the other side of the lake. And they set sail; and as they were sailing he fell asleep. And a tempest of wind came down on the lake, and they were flooded with water, and in peril. And they came and awoke him, saying, Master! Master! we are perishing! And he arose, and rebuked the wind and the waves, and they ceased, and there was a calm. And he said to them, Where is your faith? And they were afraid, and wondered, saying one to another, What man then is this, that he commands the winds and the water and they obey him?

2 And they sailed to the country of the Gerasenes, which is opposite to Galilee. And as he went out on the land, there met him a certain man from the city who had had demons for a long time; and he wore no clothes, and remained not in a house, but in the tombs. And seeing Jesus, he cried out, and worshipped him, and said with a loud voice, What have you to do with me, Jesus, son of the Most High God? I beg of you not to torment me; for he had commanded the impure spirit to go out of the man; for it had often seized him; and he had been bound with chains, and confined with fetters; and breaking his bonds he had been driven by the demon into solitary places. And Jesus asked him, saying, What is your name? And he said, Legion; because many demons had entered into him. And he besought him not to command them to go into the abyss. And there was a herd of many swine feeding on the mountain, and they besought him to permit them to enter into them; and he permitted them. And the demons going out of the man entered into the swine; and the herd rushed down the precipice into the lake and were drowned.

3 And those who fed them, seeing what was done, fled and reported it in the city and in the country places. And they went out to see what had happened, and came to Jesus, and found the man from whom the demons had gone out sitting, clothed and of a sound mind, at the feet of Jesus; and they were afraid. And those

who had seen related to them how the demoniac had been cured. And all the multitude of the region about the Gerasenes requested him to depart from them, because they were seized with great fear. And entering into the ship, he returned. And the man from whom the demons had gone out desired to be with him; but he sent him away, saying, Return to your house, and declare how great things God has done for you. And he went away proclaiming in all the city what great things Jesus had done for him.

4 And when Jesus returned the multitude received him; for they were all waiting for him. And behold, a man by the name of Jairus came; and he was the ruler of a synagogue. And falling at the feet of Jesus, he besought him to come to his house, for he had an only daughter twelve years old, and she was dying. And when he was going, the multitudes thronged him. And a woman having a hemorrhage of twelve years, who had spent all her living on physicians, and could not be cured by any one, coming up behind, touched the fringe of his garment, and immediately her flow of blood was stopped. And Jesus said, Who touched me? And all denying, Peter and those with him said, Master, the multitudes press upon and throng you, and do you say, Who touched me? And Jesus said, Some one touched me; for I perceived a power going from me. And the woman seeing that she was not concealed, came trembling, and falling down related to him in the presence of all the people for what cause she had touched him, and how she was immediately cured. And he said to her, Daughter, your faith has cured you; go in peace.

5 While he was yet speaking some one came from the synagogue ruler's house and said to him, Your daughter has died; trouble not the teacher. But Jesus hearing it answered him, Fear not; only believe, and she shall be cured. And when he entered into the house, he permitted no one to go in with him, except Peter, and John, and James, and the father and mother of the child. And all wept and lamented her. But he said, Weep not; she is not dead, but sleeps. And they laughed at him, knowing that she was dead. And taking her hand, he called, saying, Child, arise! And her spirit returned, and she arose immediately. And he commanded food to be given her. And her parents were astonished; and he commanded them to tell no one what was done.

## CHAPTER XII.

CHRIST ENDOWING THE TWELVE APOSTLES WITH MIRACULOUS POWERS, THE PERPLEXITY OF HEROD, THE FEEDING OF THE FIVE THOUSAND, PETER'S CONFESSION, ETC.

1 AND calling together the twelve, he gave them power and authority over all demons, and to cure diseases, and sent them out to proclaim the kingdom of God, and to cure the sick. And he said to them, Take for the way neither a staff nor a provision sack, nor bread, nor silver, and have not two coats apiece. And into whatever house you enter, there remain and thence depart. And whoever does not receive you, when you go out of that city shake off the dust from your feet for a testimony to them. And they went out and passed through the villages, everywhere proclaiming the good news and performing cures.

2 And Herod the tetrarch heard all things which were done, and was perplexed, because it was said by some that John was raised from the dead, and by some that Elijah had appeared, and by others that one of the old prophets had arisen. And Herod said, John I beheaded; but who is this, of whom I hear such things? And he sought to see him.

3 And the apostles returned and reported to him all things which they had done. And taking them aside, he departed privately to the city called Bethsaida. And the multitudes knowing it followed him. And having received them, he spoke to them of the kingdom of God, and cured those having need of cure. And the day began to decline; and the twelve came and said to him, Dismiss the multitude, that they may go to the villages and farms around, and lodge, and find provisions; for we are here in a solitary place. And he said to them, Give them something to eat. And they said, We have not more than five loaves and two fishes, unless we go and buy provisions for all this multitude; for they were about five thousand men. And he said to his disciples, Make them recline in companies of fifty each; and they did so, and caused them all to recline. And taking the five loaves and two fishes, and looking up to heaven, he blessed them, and broke, and gave to the disciples to set before the multitude. And they eat and were all filled; and there was taken up what remained over to them, twelve traveling-baskets of fragments.

4 And when he was praying alone, the disciples came to him, and he asked them, saying, Who do the multitudes say that I am? And they answered and said, John the Baptist; and some Elijah, and others that one of the old prophets has arisen. And he said to them, Who do you say that I am? And Peter answered and said, The Christ of God. And he charged and commanded them to tell this to no one; saying, The Son of man must suffer many things, and be rejected by the elders, and chief priests, and scribes, and be killed, and be raised on the third day.

5 And he said to all, If any one wishes to come after me, let him deny himself, and take up his cross, and follow me. For whoever wishes to save his life, shall lose it; and whoever shall lose his life for my sake, shall save it. For what is a man profited if he gains the whole world and destroys himself, or loses his life? For whoever is ashamed of me and of my words, of him will the Son of man be ashamed, when he comes in his glory, and that of the Father, and of the holy angels. And I tell you of a truth, there are some of those standing here who shall not taste death till they see the kingdom of God.

## CHAPTER XIII.

### CHRIST TRANSFIGURED, CURING A DEMONIAC, AND REPROVING AMBITION.

1 And about eight days after these words, taking Peter, and James, and John, he went up on the mountain to pray. And while he was praying, the appearance of his face was changed, and his clothes became white and shining; and behold, two men conversed with him, who were Moses and Elijah, who appearing in glory spoke of his departure which he was about to accomplish at Jerusalem. And Peter and those with him were oppressed with sleep; and when they awoke they saw his glory, and the two men standing with him. And when they were departing from him, Peter said to Jesus, Master, it is good for us to be here; and let us make three tabernacles; one for you, and one for Moses, and one for Elijah; not knowing what he said. And when he had said this, a cloud came and overshadowed them; and they were afraid when they entered into the cloud. And there was a voice

from the cloud, saying, This is my chosen Son; hear him. And when the voice had passed, Jesus was found alone. And they were silent and told no man in those days any thing of what they had seen.

2 And on the next day, when they came down from the mountain, a great multitude met him. And behold, a man from the multitude cried, saying, Teacher, I desire you to look upon my son, for he is my only child; and behold a spirit takes him, and suddenly cries out and convulses him, with foam and crushing him departs from him with difficulty; and I desired your disciples to cast it out, and they could not. And Jesus answered and said, O faithless and perverse generation! How long shall I be with you, and suffer you! Bring your son hither. And while he was coming, the demon tore him with spasms and convulsed him. And Jesus rebuked the impure spirit, and cured the child, and gave him back to his father. And they were all astonished at the majesty of God.

3 And while all wondered at all things which he did, he said to his disciples, Commit these words to your ears; for the Son of man is about to be delivered into the hands of men. But they understood not this saying; and it was concealed from them, that they might not perceive it; and they feared to ask him concerning this saying.

4 And there arose a debate among them, which of them should be the greatest. And Jesus perceiving the debate in their minds, took a little child and set it by him, and said to them, Whoever receives this little child in my name, receives me; and whoever receives me, receives him that sent me. For he that is least among you all, he shall be the greatest. And John answered and said, Master, we saw one casting out demons in your name, and we forbade him, because he follows not with us. And Jesus said to him, Forbid him not; for whoever is not against us is for us.

## CHAPTER XIV.

CHRIST ON HIS LAST JOURNEY FROM GALILEE TO JERUSALEM.

1 And when the days were completed for his being taken up, he set his face firmly to go to Jerusalem. And he sent messengers

before him; and they went, and entered into a village of the Samaritans, to prepare for him. And they did not receive him, because he was going to Jerusalem. And his disciples James and John seeing it, said, Lord, do you wish us to call fire to come down from heaven and consume them? And he turned around and rebuked them; and they went to another village.

2 And as they were traveling on the way, one said to him, I will follow you wherever you go. And Jesus said to him, The foxes have holes, and the birds of heaven places of shelter; but the Son of man has not where to lay his head. And he said to another, Follow me. And he said, Lord, permit me first to go and bury my father. But he said to him, Let the dead bury their dead, but do you go and proclaim abroad the kingdom of God. And another also said, Lord, I will follow you, but permit me first to bid farewell to those in my house. But Jesus said, No man putting his hand on the plow, and looking back, is fit for the kingdom of God.

3 And after these things the Lord designated seventy others also, and sent them out, two by two, before his face, into every city and place where he was about to come. And he said to them, The harvest indeed is great, but the laborers few; pray, therefore, the Lord of the harvest to thrust out laborers into his harvest. Go; behold I send you as lambs in the midst of wolves. Carry neither a purse, nor provision sack, nor sandals; and salute no one by the way. And into whatever house you enter, first say, Peace to this house! And if a son of peace is there, your peace shall rest upon him; but if not, it shall return to you. And in the same house remain, eating and drinking the things with them; for the laborer is worthy of his reward. Go not about from house to house. And into whatever city you enter, and they receive you, eat what is set before you; and cure the sick in it, and say to them, The kingdom of God has come nigh to you. And into whatever city you enter, and they receive you not, going out into its streets, say, Even the dust of your city which adheres to our feet we wipe off for you; but know this, that the kingdom of God is at hand. I tell you, it shall be more tolerable for Sodom in that day than for that city. Woe to you, Chorazin! Woe to you, Bethsaida! For if the mighty works had been done in Tyre and Sidon which have been done in you, they would long ago have changed their

minds, sitting in sackcloth and ashes. But it shall be more tolerable for Tyre and Sidon in the judgment, than for you. And you, Capernaum, even to heaven will you be exalted? even to hades shall you be cast down. He that hears you, hears me; and he that rejects you, rejects me; and he that rejects me, rejects him that sent me.

4 And the seventy returned with joy, saying, Lord, even the demons are subject to us by your name. And he said to them, I saw Satan fall like lightning from heaven. Behold, I give you power to tread on serpents and scorpions, and on all the power of the enemy; and nothing shall by any means injure you; but in this rejoice not, that the spirits are subject to you, but rejoice that your names are written in heaven.

5 In the same hour he rejoiced in spirit, and said, I thank thee Father, Lord of heaven and earth, that thou hast hid these things from the wise and intelligent, and revealed them to babes. Yes, Father, for so it has seemed good in thy sight. And turning to his disciples, he said, All things are delivered to me by my Father; and no one knows who the Son is, but the Father; and who the Father is but the Son, and he to whomsoever the Son will reveal him. And turning around to his disciples he said privately, Blessed are the eyes which see what you see! For I tell you that many prophets and kings have desired to see the things which you see, and have not seen them, and to hear the things which you hear, and have not heard them.

## CHAPTER XV.

### THE WAY OF SALVATION, MARY'S CHOICE, AND LESSONS ON PRAYER.

1 And behold, a certain lawyer stood up to try him, saying, Teacher, what shall I do to inherit eternal life? And he said to him, What is written in the law? how do you read? And he answered and said, You shall love the Lord your God with all your heart, and with all your soul, and with all your strength, and with all your mind, and your neighbor as yourself. And he said to him, You have answered well; do this, and you shall live.

2 But he, wishing to justify himself, said to Jesus, And who is my neighbor? And Jesus replied and said, A certain man went

down from Jerusalem to Jericho, and fell among robbers, who both stripped him and inflicted blows upon him, and went away leaving him half dead. And, providentially, a certain priest went down that way, and seeing him passed by on the other side. And in like manner a Levite also, being at the place, came and saw him, and passed by on the other side. But a certain Samaritan, on a journey, came where he was, and seeing him had compassion on him; and he came and bound up his wounds, pouring on oil and wine; and putting him on his own beast, brought him to a khan, and took care of him. And on the next day, putting out two denarii [28 cents], he gave them to the khan-keeper, and said, Take care of him, and whatever you expend more, when I return I will pay you. Which of these three think you was a neighbor to him who fell among the robbers? And he said, He that had mercy on him. Then said Jesus to him, Do you go and do likewise.

3 And as they were pursuing their journey he entered into a certain village. And a woman by the name of Martha received him into her house. And she had a sister called Mary, and she sat at the feet of the Lord and heard his word. But Martha was distracted with much serving, and came and said, Lord, do you not care that my sister has left me to serve alone? Tell her, therefore, to help me. And the Lord answered and said to her, Martha, Martha, you are anxious and disturbed about many things, but of one thing there is need; and Mary has chosen the good part, which shall not be taken away from her.

4 And as he was in a certain place praying, when he ceased one of his disciples said to him, Lord, teach us to pray, as John also taught his disciples. And he said to them, When you pray, say, Father, hallowed be thy name; thy kingdom come; give us daily our essential bread; and forgive us our sins, for we ourselves also forgive every one who is indebted to us; and bring us not into trial.

5 And he said to them, Which of you shall have a friend, and go to him at midnight, and say, Friend, lend me three loaves, for a friend of mine has come to me from a journey, and I have nothing to set before him; and he will answer from within, and say, Trouble me not, for the door is already shut, and my little children are with me in bed, I cannot arise and give you; I tell you if he will not arise and give him on account of being his

friend, yet, on account of his importunity, he will arise and give him as many as he needs. And I tell you, Ask, and it shall be given you; seek, and you shall find; knock, and it shall be opened to you; for every one that asks, receives; and he that seeks, finds; and to him that knocks, it shall be opened. And what father is there of you, who, if his son asks for bread, will give him a stone? or if he asks also for a fish, will for a fish give him a serpent? or if he asks also for an egg, will give him a scorpion? If you then, being evil, know how to give good gifts to your children, how much more shall the Father from heaven give the Holy Spirit to them that ask him.

## CHAPTER XVI.

### CHRIST DEFENDS THE DIVINE CHARACTER OF HIS MIRACLES, AND DENOUNCES THE PHARISEES.

1 AND he cast out a demon, and it was dumb. And when the demon had gone out, the dumb spoke; and the multitudes wondered. But some of them said, He casts out demons by Beelzebul, the ruler of demons; and others, trying him, asked of him a sign from heaven. But he, knowing their thoughts, said to them, Every kingdom divided against itself is desolated, and house falls upon house. And if Satan is divided against himself, how shall his kingdom stand? because you say that I cast out demons by Beelzebul. But if I by Beelzebul cast out demons, by whom do your sons cast them out? they, therefore, shall be your judges. But if by a finger of God I cast out demons, then the kingdom of God has come upon you. When a strong man armed keeps his court, his goods are in peace; but when a stronger man than he comes upon him, and overcomes him, he takes away all his arms in which he trusted, and distributes his spoils. He that is not with me is against me; and he that gathers not with me scatters.

2 When an impure spirit has gone out of a man, it passes through places destitute of water, seeking a rest; and not finding one, says, I will return to my house from which I came out. And coming, it finds it swept and adorned. Then it goes and takes seven other spirits more evil than itself, and they come and dwell there; and the last condition of that man is worse than the first.

3 And when he was saying these things, a certain woman from the multitude lifted up her voice, and said to him, Blessed is the mother that bore you, and the breasts which you nursed! And he said, Yes indeed, blessed are those that hear the word of God and keep it.

4 And multitudes being assembled, he said, This generation is an evil generation. It seeks for a sign, and no sign shall be given it but the sign of Jonah. For as Jonah was a sign to the Ninevites, so also shall the Son of man be to this generation. The queen of the south shall rise in the judgment with the men of this generation and condemn them; for she came from the ends of the earth to hear the wisdom of Solomon, and behold, a greater than Solomon is here. The men of Nineveh shall arise in the judgment with this generation and condemn it; for they changed their minds at the preaching of Jonah, and behold, a greater than Jonah is here.

5 No one lights a candle and puts it in a secret place, or under a modius [1.916 gallon measure], but on a candlestick, that all who go in may see the light. The light of the body is the eye; when, therefore, your eye is sound, your whole body is light; but when your eye is evil, your whole body is dark. See, therefore, that the light which is in you be not darkness. If, therefore, your whole body is light, not having any part dark, the whole will be light, as when a candle lights you clearly.

6 And when he was speaking, a certain Pharisee asked him to breakfast with him; and he went in and immediately sat down. And the Pharisee seeing him, wondered that he was not first baptized before breakfast. And the Lord said to him, Now you Pharisees cleanse the outside of the cup and plate, but your inside is full of plunder and wickedness. Senseless men! did not he that made the outside make also the inside? But give the things within in charity, and behold, all things are pure to you.

7 But woe to you, Pharisees! for you tithe mint, and rue, and every kind of plant, and omit justice and the love of God. These things you ought to do, and not to omit those. Woe to you, Pharisees! for you love the first seat in the synagogues, and salutations in the markets. Woe to you! for you are like concealed tombs; and men walk over them and know it not.

8 And one of the lawyers answered and said to him, Teacher,

in saying these things you reproach us also. And he said, Woe to you, lawyers! for you load men with burdens difficult to be borne, and you yourselves will not touch the burdens with one of your fingers. Woe to you! for you build the tombs of the prophets, and your fathers killed them; therefore you are witnesses, and approve the deed of your fathers; for they killed them, and you build. Therefore also the wisdom of God said, I will send them prophets and apostles, and some of them they shall kill and persecute, that the blood of all the prophets which has been poured out since the foundation of the world may be required of this generation, from the blood of Abel to the blood of Zachariah, who perished between the altar and the house. Yes, I tell you, it shall be required of this generation. Woe to you, lawyers! for you have taken away the key of knowledge; you do not enter in yourselves, and you forbid those entering.

9 And when he had gone out thence the scribes and Pharisees were extremely angry, and questioned him on many subjects, watching him, to catch something from his mouth.

## CHAPTER XVII.

### CHRIST'S DOCTRINE OF HYPOCRISY, OF THE PROVIDENCE OF GOD, OF WORLDLY CARES, AND OF THE TIMES.

1 At that time, the multitude being assembled by ten thousands, so that they trod one on another, he said to his disciples, Beware, first, of the leaven of the Pharisees, which is hypocrisy; for there is nothing concealed that shall not be revealed, nor hid that shall not be known. Whatever, therefore, you have said in the darkness, shall be heard in the light; and what you have spoken to the ear in private rooms, shall be proclaimed on the houses. And I tell you, my friends, fear not those that kill the body, and after this have [power] to do nothing more. But I will show you whom to fear; Fear him, who after killing has power to cast into hell; yes, I tell you, Fear him. Are not five sparrows sold for two assarions [3 cents], and one of them is not forgotten before God? But even the hairs of your head are all numbered. Fear not, therefore, for you are of more value than many sparrows.

2 And I tell you, that whoever shall confess me before men, him will the Son of man confess before the angels of God; but he that has denied me before men, shall be denied before the angels of God. And every one that speaks a word against the Son of man shall have forgiveness; but he that blasphemes against the Holy Spirit shall not be forgiven. And when they bring you to the synagogues, and powers, and authorities, be not anxious how you shall defend yourselves, or what you shall say; for the Holy Spirit shall teach you in that hour what you ought to say.

3 And one of the multitude said to him, Teacher, tell my brother to divide with me the inheritance. And he said to him, Man, who made me a judge or a divider over you? And he said to them, See, and beware of all covetousness; for one's life depends not on the abundance of his property. And he told them a parable, saying, The farm of a certain rich man produced abundantly; and he reasoned in himself, saying, What shall I do, for I have no place where I shall bring together my fruits? And he said, I will do this; I will take down my storehouses and build greater; and there will I bring together all my produce and my goods; and I will say to my soul, Soul, you have many goods laid up for many years; rest, eat, drink, and enjoy yourself. But God said to him, Foolish man, this night they shall require your soul from you; and who then will have the goods which you have provided? So is every one that lays up treasures for himself and is not rich in God.

4 And he said to his disciples, I tell you, therefore, be not anxious for your soul what you shall eat, nor for the body what you shall put on.* Is not the soul more than the food, and the body than the clothing? Consider the ravens; for they neither sow nor reap, and they have no private room, no storehouse; and God feeds them. How much are you better than the birds! And which of you can add a cubit to his stature? And if you cannot do the least, why are you anxious for the rest? Consider the lilies; how they neither spin nor weave; but I tell you that Solomon in all his glory was not arrayed like one of them. And if God so clothes the grass in the field, which to-day is, and to-morrow is cast into the oven, will he not much more clothe you, men of little faith? And seek not what you shall eat, and what you shall drink, and be not of a doubtful mind; for all these things do the nations of the world seek; and your Father knows that you

need them. But seek his kingdom, and these shall be added to you. Fear not, little flock, for your Father is well pleased to give you the kingdom. Sell your property and bestow charity; make yourselves purses that become not old, and a treasury that fails not, in heaven, where no thief approaches, nor moth destroys; for where your treasury is, there will your heart be also.

5 Stand with your loins girded, and your candles lighted, and be like men waiting for the coming of their lord, when he shall return from the wedding, that when he comes and knocks they may open to him immediately. Blessed are those servants whom their lord when he comes shall find watching. I tell you truly, that he will gird himself, and cause them to recline, and he will come and wait upon them. And if he comes in the second watch, and comes in the third watch, and finds them thus, blessed are they. But know this, that if the householder had known at what hour the thief comes, he would have watched, and not have suffered his house to be broken through. Be you also ready; for in an hour when you think not the Son of man comes.

6 And Peter said to him, Lord, do you speak this parable to us, or also to all? And the Lord said, Who then is a faithful, a wise steward, whom the lord shall place over his family, to give them their proper food in due time? Blessed is that servant whom his lord when he comes shall find so doing. I tell you truly, that he will set him over all his property. But if that servant says in his heart, My lord delays to come, and begins to beat the younger servants, and female servants, and to eat and drink and be drunk, the lord of that servant will come in a day that he looks not for him, and at an hour that he knows not of, and will punish him severely, and give him his part with the faithless. And that servant who knew his lord's will and prepared not himself, nor did according to his will, shall be beaten with many stripes; but he that knew not, and did things worthy of stripes, shall be beaten with few. And from any one to whom much is given, much will be demanded; and of him with whom men have deposited much, they will ask more.

7 I have come to send a fire on the earth; and what will I if it is already kindled? But I have a baptism to be baptized with; and how am I straitened till it is fully accomplished! Do you think that I have come to give peace on the earth? I tell you, no; but

rather division. For from this time there shall be five in one house divided, three against two, and two shall be divided against three; a father against a son, and a son against a father; a mother against the daughter, and a daughter against the mother; a mother-in-law against the daughter-in-law, and a daughter-in-law against the mother-in-law.

8 And he also said to the multitudes, When you see a cloud rise in the west you immediately say, There comes a shower; and it is so. And when the south wind blows you say, There will be heat; and there is. Hypocrites! You know how to distinguish the appearance of the earth and sky, and how do you not distinguish this time? And why even of yourselves do you not judge what is right? For when you go with your adversary to a ruler, on the way labor to be released from him, lest he take you to the judge, and the judge deliver you to the officer, and the officer cast you into prison; I tell you that you shall not go out thence till you have paid even the last lepton [2 mills].

## CHAPTER XVIII.

CHRIST COMMENTING ON THE SLAUGHTER OF CERTAIN GALILEANS, CURING A DEMONIAC ON THE SABBATH, THE SAVED, ETC.

1 And some were present at that time, telling him of the Galileans whose blood Pilate mingled with their sacrifices. And he answered and said to them, Do you think those Galileans were sinners above all the Galileans, because they suffered such things? I tell you, No; but unless you change your minds you shall all in like manner be destroyed. Or those eighteen on whom the tower in the Siloam fell, and killed them; do you think they were sinners above all men that live at Jerusalem? I tell you, No; but unless you change your minds you shall all in like manner be destroyed.

2 And he spoke this parable; A certain man had a fig tree planted in his vineyard, and he came seeking fruit on it and found none. And he said to his vine dresser, Behold, I have come three years seeking fruit on this fig tree and find none; cut it down; why should it make the ground unproductive? And he answered and said to him, Lord, let it alone this year also, till I

dig about it, and put on manure; and if it bears fruit, well; but if not, at a future time you shall cut it down.

3 And he was teaching in one of the synagogues on the sabbath, and behold, there was a woman who had been subject to a spirit of infirmity eighteen years, and was bent down, and was not able to lift herself up at all. And Jesus seeing her, called to her and said, Woman, you are released from your infirmity; and he put his hands on her, and immediately she was made straight, and glorified God. And the synagogue ruler answered, being angry because Jesus had performed a cure on the sabbath, and said to the multitude, There are six days in which you ought to work; in them, therefore, come and be cured, and not on the sabbath. Then the Lord answered him and said, Hypocrites, does not each of you on the sabbath untie his ox or his ass from the manger, and lead him away to drink? And ought not this woman, being a daughter of Abraham, whom Satan has bound, behold, eighteen years, to be released from this bond on the sabbath? And when he had said these things all his enemies were ashamed; and all the people rejoiced on account of all the glorious works performed by him.

4 And he said, What is the kingdom of God like? and to what shall I liken it? It is like a mustard seed which a man took and cast into his garden; and it grew and became a great tree, and the birds of heaven lodged in its branches. Again he said, To what shall I liken the kingdom of God? It is like leaven which a woman took and hid in three sata [33 quarts] of flour, till the whole was leavened.

5 And he went through the cities and villages teaching, and making his way towards Jerusalem. And some one said to him, Lord, are there few who are saved? And he said to them, Strive to enter in by the narrow gate; for many, I tell you, shall seek to enter in, and shall not be able. When the householder has risen and shut the door, and you stand without and knock at the door, saying, Lord, open to us, and he will answer and say to you, I know you not whence you are, then you will say, We eat and drank in your presence, and you have taught in our streets; and he will say to you, I know not whence you are; depart from me, all doers of wickedness. There shall be weeping and gnashing of teeth, when you shall see Abraham, and Isaac, and Jacob, and all

the prophets in the kingdom of God, and you cast out. And they shall come from the east and west, and from the north and south, and shall recline in the kingdom of God. And behold, there are last who shall be first, and there are first who shall be last.

6 On the same day some of the Pharisees came to him, saying, Go out and depart hence, for Herod wishes to kill you. And he said to them, Go and tell that fox, Behold, I cast out demons, and finish [performing] cures to-day and to-morrow, and on the third day I shall finish my course. But I must go on to-day and tomorrow, and the day following; for it is not possible for a prophet to be destroyed out of Jerusalem. Jerusalem, Jerusalem, killing the prophets and stoning those sent to her, how often would I have gathered your children together, as a bird gathers her young under her wings, and you would not! Behold, your house is left to you. And I tell you, that you shall not see me, till [the day] shall come when you shall say, Blessed is he that comes in the name of the Lord.

## CHAPTER XIX.

CHRIST DINING WITH A RULER ON THE SABBATH, THE PARABLE OF THE GREAT SUPPER, QUALIFICATIONS FOR DISCIPLESHIP.

1 And he came into the house of one of the rulers of the Pharisees to eat bread on the sabbath; and they watched him closely. And behold, there was a man before him having the dropsy. And Jesus answered and said to the lawyers and Pharisees, Is it lawful to cure on the sabbath, or not? And they were silent. And he took and cured him, and dismissed him. And he answered and said to them, If a son or an ox of any of you shall fall into a pit, will he not immediately take him out on the sabbath day? And they could not answer to these things.

2 And he spoke a parable to the invited, when he observed how they selected the first places at the table; saying to them, When you are invited by any one to a wedding, do not sit down in the first place, lest at some time a more honorable man than you should have been invited by him, and he that invited you and him come and say to you, Give this man a place; and then with shame you

take the last place. But when you are invited, go and sit down in the last place, that when he who invited you comes, he may say to you, Friend, go up higher; then you shall have honor in the presence of those that recline with you; for every one that exalts himself shall be humbled, and he that humbles himself shall be exalted.

3 And he said also to him that had invited him, When you make a breakfast, or a supper, call not your friends, nor your brothers, nor your relatives, nor your rich neighbors, lest they also at some time invite you in return, and a compensation be made to you. But when you make a feast, invite the poor, crippled, lame, blind, and you shall be blessed; for they cannot compensate you; for you shall be compensated at the resurrection of the just.

4 And one of those reclining with him, hearing these things, said to him, Blessed is he that eats bread in the kingdom of God. And he said to him, A certain man made a great supper, and invited many. And he sent his servant at the time of the supper to say to the invited, Come, for all things are now ready. And they all with one consent excused themselves. The first said to him, I have bought a field and I must go to see it; I pray you have me excused. And another said, I have bought five yokes of oxen and I go to try them; I pray you have me excused. And another said, I have married a wife, and on this account I cannot come. And the servant came and reported to his lord these things. Then the master of the house, being angry, said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and maimed, and blind, and lame. And the servant said, Lord, it is done as you commanded, and yet there is room. And the Lord said to the servant, Go out into the ways and along the hedges, and compel them to come in, that my house may be filled; for I tell you that none of those men that were invited shall taste of my supper.

5 And great multitudes were travelling with him; and turning around he said to them, If any one comes to me, and hates not his father, and mother, and wife, and children, and brothers, and sisters, and still more his own life also, he cannot be my disciple. And whoever does not bear his cross, and come after me, cannot be my disciple. For what man of you wishing to build a tower, does not first sit down and estimate the expense, whether he has the

means to finish? lest having laid its foundation, and not being able to finish, all who see ridicule him, saying, This man began to build and was not able to finish. Or what king going to engage in war with another king, does not first sit down and consult whether he is able with ten thousand to meet him that comes against him with twenty thousand? And if not, while he is yet a great way off, sending an embassy he desires conditions of peace. So, therefore, no one of you can be my disciple who does not forsake all that he has. Salt, therefore, is good; but if the salt has lost its strength, with what shall it be seasoned? It is not fit for land, nor for manure; they cast it away. He that has ears to hear, let him hear.

## CHAPTER XX.

### PARABLES OF THE LOST SHEEP, THE LOST MONEY, AND THE PRODIGAL SON.

1 And all the publicans and sinners came near him to hear him. And both the Pharisees and scribes complained, saying, This man receives sinners and eats with them. And he spoke to them this parable; saying, What man of you having a hundred sheep, and losing one of them, does not leave the ninety-nine in the wilderness, and go after the lost sheep till he finds it. And finding it, he puts it on his shoulders rejoicing; and coming to the house, he calls together his friends and neighbors, saying, Congratulate me; for I have found my sheep that was lost. So, I tell you, there shall be joy in heaven over one sinner that changes his mind, more than over ninety-nine righteous persons who do not need a change of mind.

2 Or what woman having ten drachmas [140 cents], if she loses one drachma [14 cents], does not light a candle, and sweep the house, and seek carefully till she finds it? And when she finds it, she calls her female friends and neighbors together, saying, Congratulate me, for I have found the drachma which I lost. So, I tell you, there is joy before the angels of God over one sinner that changes his mind.

3 And he said, A certain man had two sons. And the youngest of them said to the father, Father, give me the portion of the

estate that falls to me; and he divided to them his living. And not many days after, the youngest son, collecting all his property, went abroad to a distant country; and there wasted his property, living intemperately. And when he had spent all, there was a severe famine in that country; and he began to be in want. And he went and attached himself to one of the citizens of that country; and he sent him into his field to feed swine. And he desired to fill his stomach with the carob pods which the swine eat; and no man gave him.

4 And coming to himself, he said, How many hired servants of my father abound in bread, but I perish here with hunger! I will arise and go to my father, and say to him, Father, I have sinned to Heaven, and before you; I am no longer worthy to be called your son; make me as one of your hired servants. And he arose, and came to his father. But while he was yet far off, his father saw him, and had compassion on him, and ran and fell on his neck, and kissed him. And the son said to him, Father, I have sinned to Heaven, and before you; I am no longer worthy to be called your son. But the father said to his servants, Bring out the best robe and put on him; and put a ring on his hand, and sandals on his feet; and bring the fatted calf and kill it; let us eat, and rejoice; for this my son was dead, and is alive again; he was lost, and is found. And they began to rejoice.

5 But his older son was in the field; and when he came and approached the house he heard music and the dancers. And calling one of the servants he inquired what these things meant. And he said to him, Your brother has come; and your father has killed the fatted calf, because he has received him back in health. And he was angry, and would not go in; but his father came out and entreated him. And he answered and said to his father, Behold, I have served you so many years, and have never disobeyed your command; and you have never given me a kid, that I might rejoice with my friends; but when this your son came who has consumed his living with harlots, you killed for him the fatted calf. But he said to him, Son, you are always with me, and all mine is yours. We ought also to rejoice and be glad; for this your brother was dead, and is alive again; and was lost, and is found.

## CHAPTER XXI.

THE UNFAITHFUL STEWARD, AND THE RICH MAN AND LAZARUS.

1 And he also said to the disciples, There was a certain rich man that had a steward; and he was accused to him of wasting his property. And calling him, he said to him, What is this which I hear of you? Render an account of your stewardship; for you can be no longer a steward. And the steward said within himself, What shall I do, because my lord takes the stewardship away from me? I am not strong enough to dig; I am ashamed to beg. I know what I will do, that when I am put out of the stewardship, they may receive me into their houses. And calling each one of his lord's debtors, he said to the first, How much do you owe my lord? And he said, A hundred baths [1,350 gallons] of oil. And he said to him, Take your bill, and sit down quickly, and write fifty. Then he said to another, And how much do you owe? And he said, A hundred cors [1,445 bushels] of wheat. And he said to him, Take your bill, and write eighty. And the lord praised the unjust steward, because he did wisely; for the children of this life are wiser, for their generation, than the children of light.

2 And I tell you, Make yourselves friends of the riches procured by injustice, that when it fails they may receive you into the eternal tabernacles. He that is faithful in the least is faithful also in much; and he that is unjust in the least is unjust also in much. If, therefore, you have not been faithful in the riches procured by injustice, who will commit to you the true? And if you have not been faithful in another's, who will give you yours? No domestic can serve two masters; for he will either hate the first and love the other, or he will adhere to the first and despise the other. You cannot serve God and riches.

3 And the Pharisees, who are avaricious, heard all these things, and derided him. And he said to them, You are they that justify yourselves before men; but God knows your hearts; for that which is high among men is an abomination before God. The law and the prophets were till John; since that time the kingdom of God is preached, and every one presses violently into it. And it is easier for heaven and earth to pass away, than for one

point of the law to fail. Every one that puts away his wife and marries another, commits adultery; and he that marries a woman put away from a husband, commits adultery.

4 There was a certain rich man, and he was clothed in purple and fine linen, and feasted sumptuously every day. And a certain poor man by the name of Lazarus was laid at his gate, afflicted with ulcers, and desiring to be fed with the crumbs which fell from the rich man's table; but the dogs also came and licked his ulcers. And the poor man died, and was carried away by the angels to Abraham's bosom. And the rich man also died, and was buried; and in hades he lifted up his eyes, being in torments, and saw Abraham from afar, and Lazarus in his bosom. And he called and said, Father Abraham, have mercy on me, and send Lazarus to dip the tip of his finger in water and cool my tongue; for I am in pain in this flame.

5 But Abraham said, Son, remember that you received your good things in your life, and Lazarus in like manner evil things; but now he is comforted here, and you are in pain. And besides all this, there is a great chasm fixed between us and you, so that those wishing to pass from hence to you cannot, neither can they pass from thence to us. And he said, I beseech you then, father, send him to my father's house, for I have five brothers, to testify fully to them, that they may not also come to this place of torment. But Abraham said, They have Moses and the prophets; let them hear them. But he said, No, father Abraham, but if one went to them from the dead they would change their minds. But he said to him, If they hear not Moses and the prophets, they would not be persuaded if one arose from the dead.

## CHAPTER XXII.

CHRIST'S DOCTRINE RESPECTING OFFENSES, CURING TEN LEPERS, AND PREDICTING THE COMING OF HIS KINGDOM.

1 And he said to his disciples, It is inevitable that offenses should come; but woe to him by whom they come; it would be profitable for him if a millstone was placed around his neck, and he was cast into the sea, rather than that he should offend one of these little ones. Take heed to yourselves; if your brother

sins, reprove him; and if he changes his mind, forgive him; and if he sins against you seven times in a day, and turn seven times, saying, I change my mind, you shall forgive him.

2 And the apostles said to the Lord, Increase our faith. And the Lord said, If you had a faith like a mustard seed, you would say to this sycamore tree, Be taken up by the roots and planted in the sea, and it would obey you. But which of you having a servant plowing, or keeping sheep, will say to him when he comes in from the field, Come immediately and sit down? but will he not say to him, Prepare something that I may take supper, and gird yourself and wait on me till I eat and drink, and after that do you eat and drink? Does he thank the servant because he did the things commanded him? So also you, when you have done all things commanded you, say, We are unprofitable servants; what we owed the doing of, we have done.

3 And he was going to Jerusalem, and he passed through the midst of Samaria and Galilee. And coming to a certain village, ten lepers met him, who stood afar off. And they lifted up their voice saying, Jesus, Master, have mercy on us. And seeing them, he said, Go and show yourselves to the priests. And as they were going they were cleansed. And one of them seeing that he was cured, returned, glorifying God with a loud voice, and fell on his face at his feet and thanked him. And he was a Samaritan. And Jesus answered and said to him, Were there not ten cleansed? but where are the nine? There are not found returning to give glory to God any but this stranger. And he said to him, Arise and go; your faith has cured you.

4 And being asked by the Pharisees when the kingdom of God comes, he answered them and said, The kingdom of God comes not with observation; neither shall they say, Behold here! or, there! for behold, the kingdom of God is within you. And he said to the disciples, The days will come when you shall desire to see one of the days of the Son of man, and shall not see it. And they shall say to you, Behold there! behold here! go not away, nor follow them. For as the lightning flashing from one part under heaven shines to another part under heaven, so shall the Son of man be in his day. But first he must suffer many things, and be rejected by this generation. And as it was in the days of Noah, so shall it be also in the days of the Son of man. They

eat, they drank, they married, they were married, till the day that Noah entered into the ark, and the flood came and destroyed all. In like manner also as it was in the days of Lot; they eat, drank, bought, sold, planted, built; but on the day that Lot went out of Sodom it rained fire and sulphur from heaven, and destroyed all; so shall it be in the day when the Son of man is revealed.

5 In that day let not him that shall be on the house, and his furniture in the house, come down to take it away; and in like manner let not him in the field turn back for things which are behind; remember Lot's wife. Whoever shall seek to save his life shall lose it; and whoever shall lose shall save it. I tell you, on that night two shall be on one bed; one shall be taken and the other left; two shall be grinding together; one shall be taken and the other left. And they answered and said to him, Where, Lord? And he said to them, Where the body is, there will the eagles be gathered together.

## CHAPTER XXIII.

### THE PARABLE OF THE UNJUST JUDGE, INFANTS, AND THE WAY OF SALVATION.

1 And he spoke also a parable to them, that men ought to pray at all times, and not to faint; saying, There was a certain judge in a certain city, who feared not God and regarded not man. And there was a widow in that city, and she came to him, saying, Give me judgment against my adversary. And he would not for a time; but afterwards he said within himself, Though I fear not God and regard not man, yet because this widow makes me trouble I will give her judgment, that she may not vex me by her continual coming. And the Lord said, Hear what the unjust judge says. And will not God execute the judgment of his elect, who cry day and night to him, even though he waits long on them? I tell you, he will execute their judgment speedily. But when the Son of man comes will he find faith on the earth?

2 And he also spoke this parable to some who trusted in themselves that they were righteous, and despised others: Two men went up to the temple to pray; one a Pharisee, and the other a publican. The Pharisee, standing by himself, offered this prayer;

God, I thank thee that I am not as other men, rapacious, unjust, adulterers, or even as this publican; I fast twice a week; I tithe all I acquire. And the publican, standing afar off, would not lift up his eyes to heaven, but smote on his breast, saying, God, be propitious to me a sinner. I tell you this man went down to his house justified rather than that; for every one that exalts himself shall be humbled, and he that humbles himself shall be exalted.

3 And they brought him also infants, that he should touch them; and the disciples seeing it reproved them. But Jesus calling them, said, Suffer the little children to come to me, and forbid them not; for of such is the kingdom of God. I tell you truly, that whoever receives not the kingdom of God as a little child, shall by no means enter into it.

4 And a certain ruler asked him, saying, Good teacher, what shall I do to inherit eternal life? And Jesus said to him, Why do you call me good? There is none good but one, God. You know the commandments; You shall not commit adultery, You shall not kill, You shall not steal, You shall not testify falsely, Honor your father and your mother. And he said, All these have I kept from my youth. And Jesus hearing it, said to him, One thing you yet want; sell all that you have, and distribute to the poor, and you shall have a treasure in heaven, and come, follow me. And when he heard these things he was sad; for he was very rich. And Jesus seeing him, said, With what difficulty do those who have riches enter into the kingdom of God! It is easier for a camel to enter through the eye of a needle, than for a rich man to enter into the kingdom of God. And those hearing him, said, And who can be saved? And he said, Things impossible with man are possible with God.

5 And Peter said, Behold, we have left our [property] and followed you. And he said to them, I tell you truly, that there is no one who has left a house, or wife, or brothers, or parents, or children, on account of the kingdom of God, who shall not receive manifold more in this time, and in the life to come eternal life.

## CHAPTER XXIV.

CHRIST PREDICTING HIS DEATH, GIVING SIGHT TO A BLIND MAN, STOPPING WITH ZACCHEUS, AND THE PARABLE OF THE NOBLEMAN RECEIVING A KINGDOM.

1 And Jesus took the twelve aside, and said to them, Behold, we go up to Jerusalem; and all things written by the prophets concerning the Son of man will be finished. For he will be delivered to the Gentiles, and be mocked, and injuriously treated, and spit upon, and they will scourge and kill him, and on the third day he will rise again. And they understood nothing of these things; and this word was concealed from them, and they did not perceive what was said.

2 And when they came nigh to Jericho, a certain blind man sat by the way, begging. And hearing the multitude passing by he inquired what it meant. And they told him, Jesus the Nazoraean is passing by. And he cried, saying, Jesus, Son of David, have mercy on me. And those going before charged him to be still; but he cried much more, Son of David, have mercy on me. And Jesus stopping, commanded him to be brought to him. And when he came near he asked him, saying, What do you wish me to do for you? And he said, Lord, that I may receive my sight. And Jesus said to him, Receive your sight; your faith has cured you. And he immediately received his sight, and followed him, glorifying God; and all the people seeing it gave praise to God.

3 And entering into Jericho he passed through it. And behold, there was a man called Zaccheus, and he was chief publican, and was rich. And he sought to see Jesus, who he was; and could not on account of the multitude, because he was of small stature. And running before, he went up on a sycamore that he might see him; for he was to pass by it. And when he came to the place, Jesus looking up saw him, and said to him, Zaccheus, make haste and come down, for to-day I must stop at your house; and he made haste and came down, and received him rejoicing. And seeing it, they all complained, saying, He has gone in to stop with a sinner.

4 And Zaccheus stood up and said to the Lord, Behold, half of my property, Lord, I give to the poor; and if I have defrauded any one of any thing, I restore fourfold. And Jesus said to him,

To-day has salvation come to this house, because he also is a son of Abraham; for the Son of man has come to seek and save the lost.

5 And when they were hearing these things, he added and spoke a parable, because he was nigh Jerusalem; and they thought that the kingdom of God was immediately to appear. He said, therefore, A certain nobleman went into a distant country to receive a kingdom for himself, and to return. And calling his ten servants, he gave them ten minas [$163.30], and said to them, Use them in business till I come. And his citizens hated him, and sent an embassy after him, saying, We wish not this man to reign over us. And he returned, having received the kingdom, and ordered those servants to be called to him to whom he had given the money, that he might know what each one had done.

6 And the first came, saying, Lord, your mina [$16.33] has gained ten minas. And he said to him, Well, good servant; because you have been faithful in the least, have authority over ten cities. And the second came, saying, Lord, your mina has made five minas. And he said to him, Be you over five cities. And the other came, saying, Lord, behold your mina, which I had laid up in a napkin; for I feared you, because you are an austere man; you take up what you laid not down, and reap what you did not sow. He said to him, Out of your mouth will I judge you, evil servant. You knew that I am an austere man, taking up what I laid not down, and reaping what I did not sow? then why did you not put my silver on the [broker's] table, and when I came I should have had the same, with interest? And he said to those standing by, Take from him the mina, and give it to him that has ten minas, — and they said to him, Lord, he has ten minas, — for I tell you, that to every one that has shall be given; but from him that has not, even what he has shall be taken away; but those my enemies that wished me not to reign over them, bring hither and kill them before me.

## CHAPTER XXV.

### CHRIST ENTERING JERUSALEM, AND PURIFYING THE TEMPLE.

1 And having said these things he went forward going up to Jerusalem. And when he came near to Bethphage and Bethany,

at the mountain called the Mount of Olives, he sent two of the disciples, saying, Go into the village opposite to you, and having entered into it you will find a colt tied, on which no man ever sat; untie and bring him; and if any one asks you, Why do you untie him? Say thus to him; The Lord has need of him. And those sent, going, found as he said to them. And untying the colt, his owners said to them, Why do you untie the colt? And they said, The Lord has need of him. And they brought him to Jesus; and spreading their clothes on the colt they put Jesus on him. And as he proceeded they spread their clothes in the way. And when he was now approaching, at the descent of the Mount of Olives, all the multitude of the disciples began to rejoice, and praise God with a loud voice for all the mighty works which they saw, saying, Blessed is the king who comes in the name of the Lord; peace be in heaven, and glory in the highest [heavens]. And some of the Pharisees, from the multitude, said to him, Teacher, rebuke your disciples. And he answered and said to them, I tell you that if these should be silent the stones would cry out.

2 And when he came near and saw the city he wept over it, saying, O, that you had known, even you, and indeed in this your day, the things which are for your peace! But now they are hid from your eyes. For days of [trouble] will come upon you, and your enemies shall throw an embankment around you, and shut you in, and press you on every side, and destroy you and your children with you, and not leave stone upon stone in you; because you knew not the time of your visitation.

3 And going into the temple he cast out those that sold, saying to them, It is written, My house shall be a house of prayer; but you have made it a den of robbers.

## CHAPTER XXVI.

### CHRIST IN THE TEMPLE REPLYING TO THE PHARISEES AND SADDUCEES.

1 And he taught daily in the temple; and the chief priests, and scribes, and the first of the people sought to destroy him. And they found nothing that they could do; for all the people were attentive to hear him. And on one of those days, as he was

teaching the people in the temple, and proclaiming the good news, the chief priests and scribes, with the elders, came upon him, and spoke to him saying, Tell us by what authority you do these things? and who gave you this authority? And he answered and said to them, I also will ask you a question; and tell me, Was the baptism of John from heaven, or from men? And they reasoned with themselves, saying, If we say, From heaven, he will say, Why did you not believe him? But if we say, From men, all the people will stone us; for they are persuaded that John is a prophet. And they answered, They did not know whence. And Jesus said to them, Neither do I tell you by what authority I do these things.

2 And he spoke to the people this parable; A man planted a vineyard, and let it out to husbandmen, and went abroad for a long time. And at the time he sent to the husbandmen a servant, that they should give him of the fruit of the vineyard; and the husbandmen beat him, and sent him away empty. And again he sent another servant; and they beat him, and treated him shamefully, and sent him away empty. And again he sent a third; and they wounded him, and cast him out. And the lord of the vineyard said, What shall I do? I will send my beloved son; doubtless, when they see him they will respect him. But seeing him, the husbandmen reasoned with themselves, saying, This is the heir; let us kill him, that the inheritance may be ours. And they cast him out of the vineyard, and killed him. What, therefore, will the lord of the vineyard do to them? He will come and destroy those husbandmen, and let the vineyard to others. And hearing this, they said, By no means. And he looked at them and said, What, then, is this which is written? The stone which the builders rejected has become the head of a corner; every one that falls on that stone shall be bruised; but on whomsoever it shall fall it shall crush him to atoms. And the scribes and chief priests sought to lay hands on him at that time; and they feared the people; for they knew that he spoke this parable to them.

3 And they sent spies to watch him, who pretended to be righteous men, that they might take advantage of his speech, to deliver him to the power and authority of the procurator. And they asked him saying, Teacher, we know that you speak and teach correctly, and respect no person, but teach the way of God

in truth. Is it lawful for us to pay tribute to Cæsar, or not? And perceiving their craftiness, he said to them, Show me a denarius [14 cents]. Whose figure and inscription has it? And they answered and said, Cæsar's. And he said to them, Render therefore Cæsar's dues to Cæsar, and God's to God. And they were not able to take advantage of his word before the people; and they wondered at his answer, and were silent.

4 And some of the Sadducees came forward, who deny that there is a resurrection, and asked him, saying, Teacher, Moses wrote to us, that if one's brother dies, having a wife, and dies childless, his brother shall take his wife and raise up children for his brother. There were, therefore, seven brothers; and the first took a wife, and died childless; and the second and third took her; and in like manner also the seven; [and they] left no children, and died. And last, the woman died also. In the resurrection, therefore, which of them has her for a wife? for the seven had her for a wife. And Jesus said to them, The children of this life marry and are married; but those who are judged worthy to attain that life, and the resurrection of the dead, neither marry nor are married; neither can they die any more; for they are equal to the angels, and are sons of God, being sons of the resurrection. But that the dead are raised, even Moses showed at the bush, when he called the Lord, The God of Abraham, and God of Isaac, and God of Jacob. But God is not [a God] of the dead, but of the living; for all live to him. And some of the scribes answered and said, Teacher, you have spoken well. And they dared not question him any more.

5 And he said to them, How do they say that the Christ is the son of David? And David himself says in the book of Psalms, The Lord said to my Lord, Sit on my right hand, till I make your enemies your footstool. David, therefore, calls him Lord; and how is he his son?

6 And in the hearing of all the people he said to them, Beware of the scribes, who delight to walk in long robes, and love salutations in the markets, and the first seats in the synagogues, and the first places at feasts; who devour widows' houses, and for a pretence make long prayers; they shall receive a greater judgment.

7 And looking up he saw the rich casting their gifts into the treasury. And he saw also a certain poor widow cast in there

two lepta [4 mills]. And he said, I tell you truly, that this poor widow has cast in more than all; for all these have cast among the gifts from their abundance; but she from her want has cast in all the living she had.

## CHAPTER XXVII.

### CHRIST PREDICTING THE DESTRUCTION OF JERUSALEM AND HIS OWN EXALTATION.

1 And some speaking of the temple, that it was adorned with beautiful stones and votive offerings, he said, As to these things which you see, the days will come in which stone shall not be left upon stone that shall not be thrown down. And they asked him, saying, Teacher, when then shall these things be? and what sign [shall there be], when these things are about to occur? And he said, See that you be not deceived; for many shall come in my name, saying, I am [Christ], and the time is at hand; go not after them. And when you hear of wars and insurrections, be not terrified, for these things must be first; but the end is not immediately.

2 Then said he to them, Nation shall rise against nation, and kingdom against kingdom; and in places there shall be great earthquakes, and famines, and pestilences; and there shall also be fearful sights and great signs from heaven. But before all these things they shall lay their hands on you, and persecute you, committing you to synagogues and prisons, to be brought before kings and governors on my account; and it shall result to you for a testimony. Settle it in your minds, therefore, not to premeditate what defense you shall make, for I will give you a mouth and wisdom which all your enemies shall not be able to resist or dispute. And you shall be delivered up by parents, and brothers, and relatives, and friends; and they shall kill some of you; and you shall be hated by all on my account; and a hair of your heads shall by no means perish; by your patience you shall save your souls.

3 But when you see Jerusalem surrounded with encampments, then know that its desolation is at hand. Then let those in Judea flee to the mountains; and those in the midst of it depart out

of it; and let those in country places not enter into it. For these are days of judgment, that all things which are written may be fully accomplished. But woe to those with child, and having children at the breast in those days; for there shall be great distress on the earth, and wrath against this people. And they shall fall by the edge of the sword, and be carried away captive to all nations, and Jerusalem shall be trodden down by gentiles, till the times of gentiles are fully accomplished.

4 And there shall be signs in the sun, and moon, and stars; and on the earth distress of nations, with perplexity [at] the roaring of the sea and waves, men dying with fear and an expectation of evils to come on the world; for the hosts of the heavens shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory. When these things begin to occur, arise and lift up your heads, for your redemption is near.

5 And he spoke to them a parable; See the fig tree and all the trees; when they now put forth, observing you know of yourselves that summer already is nigh; so, also, when you see all these things occur, know that the kingdom of God is nigh. I tell you truly, that this generation shall by no means pass away till all these things are accomplished. Heaven and earth shall pass away, but my words shall not pass away. Take heed to yourselves, that your hearts be not oppressed with revelling and drunkenness, and worldly cares, and that day come upon you suddenly; for it shall come like a snare on all who live on the face of the whole earth. But watch continually, praying that you may be accounted worthy to escape all these things which are about to occur, and to stand before the Son of man.

6 And he taught during the days in the temple, and went out and spent the nights on the mountain called the Mount of Olives. And all the people came early to him in the temple to hear him.

## CHAPTER XXVIII.

JUDAS AGREES TO BETRAY HIS MASTER, THE LAST SUPPER, AMBITION DISCOURAGED, THE DISCIPLES WARNED.

1 And the feast of unleavened bread approached, called the passover. And the chief priests and scribes sought how they

might destroy him, for they feared the people. And Satan entered into Judas, called Iscariot, who was of the number of the twelve; and he went and conferred with the chief priests and commanders as to how he might deliver him to them. And they were glad, and agreed to give him money. And he promised, and sought a convenient opportunity to betray him to them in the absence of the people.

2 And the day of unleavened bread came, in which it was necessary to kill the paschal lamb. And he sent Peter and John, saying, Go, prepare for us the passover, that we may eat. And they said to him, Where do you wish us to prepare? And he said to them, Behold, as you enter into the city, a man will meet you, bearing an earthen vessel of water; follow him into the house where he enters, and say to the master of the house, The teacher says to you, where is the public room in which I may eat the passover with my disciples? And he will show you a large upper room furnished; there prepare. And they went and found as he had said to them and prepared the passover.

3 And when the hour had come, he sat down, and the apostles with him; and he said to them, I have greatly desired to eat this passover with you before I suffer; for I tell you that I will eat it no more till it is fulfilled in the kingdom of God. And taking a cup, he gave thanks, and said, Take this and divide it among you; for I tell you that I will not drink of the product of the vine, till the kingdom of God has come. And taking bread, and giving thanks, he broke and gave them, saying, This is my body given for you; this do in remembrance of me. And the cup in like manner, after supper, saying, This cup is the new covenant [sealed] with my blood, which is poured out for you. But behold, the hand of the traitor is with me on the table; for the Son of man goes as it has been determined, but woe to that man by whom he is betrayed. And they inquired among themselves which of them it was who was about to do this.

4 And there was a contention among them as to which of them should be the greatest. And he said to them, The kings of the nations exercise lordship over them; and those having power are called their benefactors. But you shall not be so. But let the greater among you be as the younger, and the chief as he that serves. For which is greater, he that reclines, or he that serves?

Is not he that reclines? But I am with you as he that serves. And you have continued with me in my trials, and I appoint you, as my Father has appointed me, a kingdom, that you may eat and drink at my table, in my kingdom, and sit on thrones, judging the twelve tribes of Israel.

5 Simon, Simon, behold, Satan has desired you, to sift like wheat; but I have prayed for you, that your faith may not entirely fail, and when you recover yourself, confirm your brothers. And he said to him, Lord, I am ready to go with you to prison and to death. And he said, I tell you, Peter, a cock shall not crow today, before you shall deny thrice that you know me.

6 And he said to them, When I sent you out without a purse, and provision sack, and sandals, did you want any thing? And they said, Nothing. Then he said to them, But now let him that has a purse take it, and a provision sack likewise; and he that has not a sword, let him sell his cloak and buy one. For I tell you, that this which is written must be fully accomplished in me, And he was numbered with transgressors; for also the things concerning me have an end. And they said, Lord, behold, here are two swords. And he said to them, It is sufficient

## CHAPTER XXIX.

### CHRIST IN GETHSEMANE AND BEFORE THE SANHEDRIM.

1 And going out, he went, according to his custom to the Mount of Olives; and the disciples followed him. And arriving at the place, he said to them, Pray that you may not enter into trial. And he withdrew from them about a stone's throw, and kneeling down, prayed, saying, Father, if thou wilt, take this cup away from me; but not my will, but thine be done. And an angel appeared to him from heaven, strengthening him. And being in agony, he prayed more earnestly; and his sweat was like large drops of blood falling down to the ground. And rising from prayer, and coming to the disciples, he found them sleeping from grief, and he said to them, Why do you sleep? Arise, and pray that you may not enter into trial.

2 And while he was yet speaking, behold a multitude, and he that was called Judas, one of the twelve, came before them,

and he approached Jesus to kiss him. But Jesus said to him, Judas, do you betray the Son of man with a kiss? And those about him seeing what was about to occur, said, Lord, shall we strike with the sword? And one of them struck the servant of the chief priest, and took off his right ear. But Jesus answered and said, Suffer even this; and touching his ear he healed him. And Jesus said to the chief priests, and commanders of the temple, and elders who came against him, Have you come with swords and clubs, as against a robber? When I was daily with you in the temple you stretched not out your hands upon me; but this is your hour, and the power of darkness.

3 And apprehending him, they led him away, and conducted him to the house of the chief priest; and Peter followed at a distance. And they having kindled a fire in the midst of the court, and sat down, Peter sat in the midst of them. And a certain female servant seeing him sitting by the light, and looking steadily at him, said, This man also was with him. But he denied him, saying, I do not know him, woman. And after a little, another seeing him, said, You also are one of them. But Peter said, Man, I am not. And about an hour intervening, another strongly affirmed, saying, Certainly, this man was also with him; for he is also a Galilean. But Peter said, Man, I know not what you say. And immediately, while he was yet speaking, a cock crew. And the Lord turned and looked at Peter; and Peter was reminded of the Lord's word, that he said to him, Before a cock crows to-day you shall deny me thrice; and going out, Peter wept bitterly.

4 And the men having him in custody mocked him, beating him; and blindfolding him they asked him, saying, Prophecy who it is that struck you? And they reviled him with many other words.

5 And when it was day, the eldership of the people, and the chief priests, and scribes were assembled, and they brought him into their sanhedrim, saying, If you are the Christ, tell us? And he said to them, If I tell you you will not believe; and if I ask you will not answer. But from this time the Son of man will sit on the right hand of the power of God. And they all said, Are you the Son of God then? And he said to them, I am as you say. And they said, What further need have we of testimony? for we ourselves have heard from his mouth.

## CHAPTER XXX.

CHRIST BEFORE PILATE AND HEROD, HIS CONDEMNATION.

1 And all the multitude arose and led him to Pilate. And they accused him, saying, We have found this man perverting our nation, and forbidding to pay tribute to Cæsar, saying that he is an anointed king. And Pilate asked him, saying, Are you the king of the Jews? And he answered and said to him, As you say. And Pilate said to the chief priests, and the multitudes, I find no fault with this man. And they were more violent, saying, He excites the people, teaching in all Judea, beginning from Galilee even to this place. And Pilate hearing of Galilee asked if the man was a Galilean. And learning that he was of the province of Herod, he sent him to Herod, who was himself also at Jerusalem in those days.

2 And when Herod saw Jesus he was much pleased; for he had wished for a long time to see him, because he had heard about him, and he hoped to see some miracle performed by him. And he questioned him with many words; but he answered him nothing. And the chief priests and scribes stood up, violently accusing him. And Herod, with his soldiers, treated him with contempt, and mocked him, and put on him a splendid garment, and sent him back to Pilate. And Pilate and Herod became friends to each other on that day; for they had before been enemies to each other.

3 And Pilate having called the chief priests, and rulers, and the people, said to them, You have brought me this man as one that perverts the people; and behold, having had an examination before you, I have found in this man no cause for the charges which you bring against him, but neither has Herod, for I sent you to him, and behold, nothing worthy of death has been done by him; having chastised him therefore, I will release him. And the whole multitude cried out, saying, Take away this man, and release to us Barabbas; who had been cast into prison for a certain sedition made in the city, and a murder.

4 Pilate therefore addressed them again, wishing to release Jesus; but they replied, saying, Crucify him, crucify him. And he said to them a third time, [Why], for what evil has this

man done? I have found no cause of death in him; having chastised him therefore, I will release him. And they beset him with loud cries, demanding that he should be crucified; and their cries, and those of the chief priests, prevailed; and Pilate answered, that their demand should be granted. And he released him that was cast into prison for sedition and murder, whom they desired, and delivered up Jesus to their will.

## CHAPTER XXXI.

### CHRIST'S CRUCIFIXION, DEATH, AND BURIAL.

1 And when they led him away, they took Simon, a certain Cyrenian, coming from the country, and put on him the cross to bear after Jesus. And there followed him a great multitude of the people, and of women; and they bewailed and lamented him. And turning to them, Jesus said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. For behold, days come in which they shall say, Blessed are the barren, and those who have not borne children, and the breasts which have not nursed them! Then shall they say to the mountains, Fall on us; and to the hills, Cover us; for if they do these things with the green tree, what shall be done with the dry? And two other criminals were led out to be put to death with him.

2 And when they arrived at the place called Cranium, there they crucified him, and the criminals; one on his right hand, and the other on his left. And Jesus said, Father, forgive them, for they know not what they do. And distributing his garments they cast lots [for them]. And the people stood beholding. And the rulers also scoffed, saying, He saved others; if this is the Christ, the elect of God, let him save himself. And the soldiers also mocked him, and came and presented him vinegar, and said, If you are the king of the Jews, save yourself. And there was an inscription over him; THIS IS THE KING OF THE JEWS.

3 And one of the criminals crucified, reviled him, [saying], Are you not the Christ? save yourself and us. But the other answered and rebuked him, and said, Do you not fear God, since you are under the same sentence? and we indeed justly, for we receive the desert of our doings; but this man has done nothing

amiss. And he said, Jesus, remember me when you come in your kingdom. And he said to him, I tell you truly, to-day you shall be with me in paradise.

4 And it was now about the sixth hour [noon]; and there was a darkness over all the land till the ninth hour [3 P.M.]. And the sun was obscured; and the vail in the midst of the temple was rent in two. And Jesus crying with a loud voice, said, Father, into thy hands I commit my spirit; and having said this, he expired. And the centurion seeing what was done, glorified God, saying, Truly this was a righteous man. And all the multitudes who had come together to this spectacle, beholding what was done, returned beating their breasts. And all his friends stood at a distance, and the women who had followed him from Galilee, seeing these things.

5 And behold, a man by the name of Joseph, a counsellor, a good and righteous man, this man had not consented to their design and doing, [he was] from Arimathea, a city of the Jews, and he expected the kingdom of God. This man coming to Pilate asked for the body of Jesus; and taking it down, he wrapped it in linen, and laid it in a tomb cut out of a rock, in which no man had yet been laid. And the day was the preparation; the sabbath was dawning.

## CHAPTER XXXII.

### CHRIST AFTER HIS RESURRECTION.

1 AND women following him who had come up with him from Galilee saw the tomb, and how his body was laid. And they returned and prepared spices and ointments, and rested on the sabbath, according to the commandment.

2 And on the first day of the week, early in the morning, they came to the tomb bringing the spices which they had prepared. And they found the stone rolled away from the tomb; and entering, found not the body. And while they were in doubt about this, behold, two men stood by them in shining clothing. And [the women] being afraid, and bowing their faces to the earth, they said to them, Why do you seek the living with the dead? He is not here, but is raised. Remember how he told you while he was yet in Galilee, saying, The Son of man must be delivered

into the hands of wicked men to be crucified, and on the third day rise again. And they remembered his words; and returning from the tomb related all these things to the eleven, and to all the rest. And they were the Magdalene Mary, and Joanna, and Mary the mother of James, and the others with them, who told these things to the apostles. And their words appeared to them like idle talk; and they believed them not.

3 And behold, two of them went the same day to a village about sixty stadiums [7 miles] from Jerusalem, called Emmaus; and they conversed together of all these things which had happened. And as they conversed and reasoned together, Jesus also himself approaching walked with them; but their eyes were restrained that they did not know him. And he said to them, What reports are these which you relate one to the other as you walk and are sad? And one of them answered, whose name was Cleopas, and said to him, Do you live alone at Jerusalem and not know the things which have occurred in it in these days? And he said to them, What things? And they said to him, The things relating to Jesus the Nazoraean, who was a prophet, mighty in work and word before God and all the people; and how our chief priests and rulers delivered him up to the sentence of death, and crucified him. But we hoped that he was the one who was to redeem Israel. But indeed, also, in addition to all these things, today is the third day since these things occurred; but some of our women also astonished us, who being early at the tomb and not finding his body, came, saying that they had seen a vision of angels, who said that he was alive. And some of those with us went to the tomb, and found even as the women had said; and him they saw not.

4 And he said to them, O foolish men, and of a mind slow to believe all that the prophets have spoken. Ought not the Christ to suffer these things, and to enter into his glory? And from Moses, and from all the prophets, he interpreted to them in all the Scriptures the things concerning himself. And they approached the village to which they were going; and he pretended to be going farther. And they urged him, saying, Remain with us, for it is near evening, and the day is already past. And he went in to remain with them; and when he reclined with them, taking bread, he blessed, and breaking, gave them. And their eyes were opened,

and they knew him; and he vanished from their sight. And they said one to the other, Did not our hearts burn within us when he spoke to us on the way? when he opened to us the Scriptures? And rising up the same hour they returned to Jerusalem, and found the eleven, and those with them, assembled together, saying, The Lord has risen indeed and has appeared to Simon. And they related the things on the way, and how he was known to them by the breaking of bread.

5 And as they were saying these things he stood in the midst of them; and they being terrified and afraid, thought they saw a spirit. And he said to them, Why are you troubled? and why do doubts arise in your minds? See my hands and my feet, that I am he; feel of me, and see; for a spirit has not flesh and bones as you see me have. And while they yet disbelieved from joy, and wondered, he said to them, Have you any food here? And they gave him part of a broiled fish, and of a honeycomb; and taking it, he eat before them.

6 And he said to them, These are my words which I spoke to you while I was yet with you, that all things written in the law of Moses, and Prophets, and Psalms, concerning me, must be fully accomplished. Then he opened their understanding to understand the Scriptures, and said to them, Thus it is written, that the Christ should suffer, and rise from the dead on the third day, and that a change of mind and forgiveness of sins should be preached in his name to all nations, beginning from Jerusalem. You are witnesses of these things. Behold, I send the promise of my Father upon you; but remain in the city till you are endued with power from on high.

7 And he led them out as far as Bethany, and lifting up his hands, blessed them; and while he was blessing them he departed from them. And they returned to Jerusalem with great joy, and were continually in the temple, praising and blessing God.

# THE GOSPEL OF JOHN.

## CHAPTER I.

### THE WORD.

1 In the beginning was the Word, and the Word was with God, and the Word was God. This [Word] was in the beginning with God. All things existed through him, and without him not one thing existed, which existed. In him was life, and the life was the light of men; and the light shone in darkness, and the darkness comprehended it not.

2 There was a man, sent by God, whose name was John. This man came for a testimony, to testify of the light, that all might believe through him. He was not the light, but to testify of the light. The light was the true [light] which lights every man that comes into the world. He was in the world, and the world existed through him, and the world knew him not. He came to his own, and his own received him not. But as many as received him, to them gave he power to become sons of God, to them that believe on his name, who are born not of superior blood, nor of a will of the flesh, nor of a will of man, but of God.

3 And the Word became flesh and tabernacled with us and we beheld his glory, a glory as of an only child with a father, full of grace and truth. John testified of him, and cried, saying, This is the one of whom I said, He that comes after me existed before me, for he was before me. For we all have received of his fullness, and grace for grace; for the law was given by Moses, the grace and truth were by Jesus Christ. No one has ever seen God; the only Son, who is in the bosom of the Father, he declared [him].

## CHAPTER II.

CHRIST DECLARED TO BE THE MESSIAH, AND COMMENCING HIS MINISTRY.

1 AND this is the testimony of John, when the Jews from Jerusalem sent priests and Levites to ask him, Who are you? And he confessed and denied not, and confessed, I am not the Christ. And they asked him, What then? are you Elijah? And he said, I am not. Are you the prophet? And he answered, No. Then they said to him, Who are you? that we may give an answer to them that sent us; what say you of yourself? He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as Isaiah the prophet said.

2 And those sent were of the Pharisees. And they asked him, and said to him, Why then do you baptize, if you are not the Christ, nor Elijah, nor the prophet? John answered them saying, I baptize with water; but among you stands one whom you know not. He is the one coming after me, the strings of whose sandal I am not worthy to untie. These things occurred in Bethany beyond the Jordan, where John was baptizing.

3 On the next day he saw Jesus coming to him, and said, Behold the Lamb of God, who takes away the sin of the world. This is he of whom I said, After me comes a man who was before me, for he was before me. And I knew him not; but that he might be made manifest to Israel, for this reason have I come baptizing with water. And John testified saying, I saw the Spirit descend like a dove from heaven, and it remained on him. And I knew him not, but he that sent me to baptize with water, he said to me, On whom you see the Spirit descend and remain on him, this is he that baptizes with the Holy Spirit. And I have seen and testified that this is the Son of God.

4 On the next day John was again standing, and two of his disciples, and looking at Jesus as he walked, he said, Behold the Lamb of God. And his two disciples heard him say this, and followed Jesus. And Jesus turning around, and seeing them following, said to them, What do you seek? And they said to him, Rabbi, which interpreted signifies Teacher, where do you stay? He said to them, Come and see. Then they went and saw where

he staid, and staid with him that day; it was about the tenth hour. Andrew, the brother of Simon Peter, was one of the two who heard from John, and followed him; he first found his brother Simon, and said to him, We have found the Messiah; which is interpreted, Christ [Anointed]. He brought him to Jesus. Jesus looking at him said, You are Simon, the son of Jonas; you shall be called Cephas; which is interpreted, Peter [Rock].

5 On the next day he wished to go to Galilee, and he found Philip. And Jesus said to him, Follow me. Now Philip was from Bethsaida, of the city of Andrew and Peter. Philip found Nathanael, and said to him, We have found him of whom Moses in the law, and the prophets, wrote, Jesus, the son of Joseph, from Nazareth. And Nathanael said to him, Can any good thing come out of Nazareth? Philip said to him, Come and see. Jesus saw Nathanael coming to him, and said of him, See an Israelite indeed, in whom is no guile. Nathanael said to him, Whence do you know me? Jesus answered and said to him, Before Philip called you, when you were under the fig tree I saw you. Nathanael answered him, Rabbi, you are the Son of God; you are the King of Israel. Jesus answered and said to him, Because I said to you I saw you under the fig tree, do you believe? You shall see greater things than these. And he said to him, I tell you most truly, you shall see heaven opened and the angels of God ascending and descending upon the Son of man.

## CHAPTER III.

### CHRIST CHANGING WATER INTO WINE, RESIDING AT CAPERNAUM, AND PURIFYING THE TEMPLE.

1 And on the third day there was a wedding at Cana in Galilee, and the mother of Jesus was there; and Jesus also was invited, and his disciples, to the wedding. And the wine falling short the mother of Jesus said to him, They have no wine. Jesus said to her, What have you to do with me, woman? My hour has not yet come. His mother said to the servants, Do whatever he tells you. And there were six stone water-jars there, placed for the purification of the Jews, containing two or three metretes [16. 75

or 25.125 gallons] each. Jesus said to them, Fill the water-jars with water; and they filled them to the top. And he said to them, Now draw out and bear to the master of the feast; and they bore it. And when the master of the feast tasted of the water made wine, and knew not whence it was, — but the servants knew who had drawn the water, — the master of the feast called the bridegroom and said to him, Every man first presents the good wine, and when they have drunk freely, the poorer; but you have kept the good wine till now. This first miracle did Jesus perform at Cana in Galilee, and manifested his glory; and his disciples believed on him. After this he went down to Capernaum, he and his mother, and his brothers, and his disciples, and remained there a few days.

2 And the passover of the Jews was nigh; and Jesus went up to Jerusalem. And he found in the temple those that sold cattle, and sheep, and doves, and the brokers sitting; and making a whip of cords he drove them all out of the temple, also the sheep and cattle, and poured out the money of the brokers, and overturned the tables, and said to those that sold doves, Take these things hence; make not my Father's house a house of merchandise. And his disciples remembered that it was written, The zeal of thy house consumes me.

3 Then the Jews answered and said to him, What sign do you show us, that you do these things? Jesus answered and said to them, Destroy this temple, and in three days I will raise it. Then the Jews said to him, Forty-six years was this temple being built, and will you raise it in three days? But he spoke of the temple of his body. When, therefore, he was raised from the dead, his disciples remembered that he said this, and they believed the Scripture and the word which Jesus spoke.

## CHAPTER IV.

### CHRIST'S DISCOURSE WITH NICODEMUS.

1 And when he was at Jerusalem at the feast of the passover many believed on him, seeing his miracles which he performed; but Jesus did not trust himself to them, because he knew all men, for he had no need that any should testify of man, for he knew what was in man.

2 And there was a man of the Pharisees whose name was Nicodemus, a ruler of the Jews. This man came to him by night and said to him, Rabbi, we know that you are a teacher come from God, for no one can perform these miracles which you perform unless God is with him. Jesus answered and said to him, I tell you most truly, unless one has been born again he cannot see the kingdom of God. Nicodemus said to him, How can a man be born when he is old? can he become an unborn infant of his mother a second time, and be born? Jesus answered, I tell you most truly, unless a man is born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is a spirit. Wonder not that I said to you, You must be born again. The Spirit breathes where it wills, and you hear its voice, but you know not whence it comes, nor whither it goes; so is every one that has been born of the Spirit.

3 Nicodemus answered and said to him, How can these things be? Jesus answered and said to him, Are you a teacher of Israel and know not these things? I tell you most truly, that we speak what we know, and what we have seen we testify; and you receive not our testimony. If I have told you earthly things and you believe not, how will you believe if I should tell you heavenly things? And no one has ascended into heaven but he that came down from heaven, the Son of man who is in heaven. And as Moses lifted up the serpent in the wilderness, so must the Son of man be lifted up; that every one believing in him may have eternal life. For God so loved the world that he gave his only Son, that every one believing in him may not perish but have eternal life. For God sent not his Son into the world to judge the world, but that the world through him might be saved. He that believes in him is not judged; but he that believes not has been judged already; because he has not believed in the name of the only Son of God. And this is the judgment; that the light has come into the world, and men loved darkness rather than the light, because their deeds are evil. For every one that does evil hates the light, and comes not to the light, lest his deeds should be reproved; but he that does good comes to the light, that his deeds may be made manifest, for they are wrought in God.

## CHAPTER V.

CHRIST BAPTIZING, AND PREACHING TO THE SAMARITANS.

1 After these things Jesus and his disciples came into the country of Judea; and there he staid with them, and baptized. And John also was baptizing at Ænon, near Salim, because there were many waters there; and they came and were baptized, for John was not yet cast into prison. Then there was a controversy of the disciples of John with a Jew concerning purification. And they came to John and said to him, Rabbi, he that was with you beyond the Jordan, to whom you testified, behold, this [man] baptizes and all men come to him. John answered and said, A man can receive nothing unless it is given him from heaven. You yourselves bear me witness, that I said, I am not the Christ, but am sent before him. He that has the bride is the bridegroom; but the friend of the bridegroom, who stands and hears him, rejoices greatly at the bridegroom's voice; this my joy, therefore, is fully attained. He must increase, but I must decrease. He that comes from above is above all; he that is of the earth is of the earth, and speaks of the earth. He that comes from heaven is above all; and what he has seen and heard this he testifies; and no one receives his testimony. He that receives his testimony has sealed that God is true. For he whom God has sent speaks the words of God; for God gives not the Spirit by measure. The Father loves the Son, and has given all things into his hand. He that believes on the Son has eternal life; but he that disbelieves the Son shall not see life, but the wrath of God continues on him.

2 When, therefore, the Lord knew that the Pharisees heard that Jesus made and baptized more disciples than John, though Jesus himself indeed baptized not, but his disciples, he left Judea and departed again to Galilee. And it was necessary that he should pass through Samaria. He came, therefore, to a city of Samaria called Sychar, near the lot which Jacob gave his son Joseph. And Jacob's well was there. Jesus, therefore, being fatigued with travelling sat thus by the well; it was about the sixth hour [noon]. A woman of Samaria came to draw water. Jesus said to her, Give me a drink; for his disciples had gone away into the city to buy provisions. Then the Samaritan woman

said to him, How do you, being a Jew, ask a drink of me, who am a Samaritan? for the Jews do no business with the Samaritans. Jesus answered and said to her, If you knew the gift of God, and who it is that says to you, Give me a drink, you would have asked him, and he would have given you living water. The woman said to him, Sir, you have nothing to draw with, and the well is deep; whence then have you the living water? Are you greater than our father Jacob, who gave us the well, and who drank of it himself, and his sons, and his cattle? Jesus answered and said to her, Every one that drinks of this water will thirst again; but whoever drinks of the water which I will give him shall never thirst; but the water which I will give him shall be in him a fountain of water springing up to eternal life. The woman said to him, Sir, give me this water, that I thirst not, nor come here to draw. He said to her, Go and call your husband, and come here. The woman answered and said, I have no husband. Jesus said to her, You have said well, I have no husband; for you have had five husbands, and he whom you now have is not your husband. In this you have spoken truly.

3 The woman said to him, Sir, I perceive that you are a prophet. Our fathers worshipped in this mountain, and you say that Jerusalem is the place where men ought to worship. Jesus said to her, Believe me, woman, the hour comes, when neither in this mountain, nor in Jerusalem, you shall worship the Father. You worship what you know not; we worship what we know; for salvation is of the Jews. But the hour comes, and now is, when the true worshippers shall worship the Father in spirit and truth; for the Father seeks such to worship him. God is a Spirit, and those that worship him must worship in spirit and truth. The woman said to him, I know that the Messiah is coming, called Christ; when he comes he will tell us all things. Jesus said to her, I that speak to you am [the Messiah].

4 And upon this his disciples came, and wondered that he talked with the woman; but no one said to him, What do you seek? or why do you talk with her? Then the woman left her bucket, and went to the city, and said to the men, Come and see a man who has told me all things which I have done; is this the Christ? They came out from the city and came to him.

5 In the meantime the disciples asked him saying, Rabbi, eat.

But he said to them, I have food to eat which you know not of. Then the disciples said one to another, Has any one brought him food to eat? Jesus said to them, My food is to do the will of him that sent me, and to finish his work. Do you not say, There are yet four months, and the harvest comes? behold, I say to you, lift up your eyes and see the fields; for they are white for a harvest. Already he that reaps receives wages and gathers fruit for life eternal, that he that sows and he that reaps may rejoice together. For in this is the saying true; He that sows is one, and he that reaps is another. I have sent you to reap that on which you have not labored; others have labored and you have entered into their labor.

6 And many of the Samaritans in that city believed on him, on account of the word of the woman, testifying, He told me all things which I have done. When, therefore, the Samaritans came to him, they desired him to remain with them; and he remained there two days. And many more believed on account of his word, and said to the woman, We no longer believe on account of your report, for we have heard him ourselves, and know that this is truly the Saviour of the world.

## CHAPTER VI.

### CHRIST IN GALILEE, CURING A NOBLEMAN'S SON.

1 And after two days he departed thence to Galilee. For Jesus himself testified that a prophet is without honor in his native country. When, therefore, he came into Galilee, the Galileans received him, having seen all that he did at Jerusalem at the feast; for they also came to the feast. Then he came again to Cana in Galilee, where he had made the water wine.

2 And there was a certain nobleman whose son was sick at Capernaum. Hearing that Jesus had come from Judea into Galilee, he went to him, and desired him to come down and cure his son, for he was about to die. Then Jesus said to him, Unless you see miracles and prodigies you will not believe. The nobleman said to him, Lord, come down before my child dies. Jesus said to him, Go; your son lives. The man believed the word which Jesus said to him, and went. And as he was now going down

his servants met him, and told, saying, Your child lives. Then he inquired of them the hour in which he became better. Then they said to him, The fever left him yesterday, at the seventh hour. Then the father knew that it was in that hour in which Jesus said to him, Your son lives; and he believed, and all his house. This second miracle did Jesus, having come from Judea into Galilee.

## CHAPTER VII.

### CHRIST CURING A SICK MAN ON THE SABBATH, AT JERUSALEM.

1 AFTER these things there was a feast of the Jews, and Jesus went up to Jerusalem. And there is at Jerusalem, by the sheep-gate, a pool, called in Hebrew, Bethesda, having five porches. In these lay a multitude of sick, blind, lame, withered. And there was a certain man there who had been sick thirty-eight years. Jesus seeing him lying, and knowing that he had now been sick a long time, said to him, Do you wish to become well? The sick man answered him, Sir, I have no man, when the water is disturbed, to put me into the pool; but while I am coming another goes down before me. Jesus said to him, Arise, take up your bed and walk. And the man immediately became well, and took up his bed and walked. That day was the sabbath.

2 The Jews, therefore, said to him that was cured, It is the sabbath; it is not lawful for you to carry the bed. He answered them, He that made me well, he said to me, Take up your bed and walk. They asked him, Who is the man that said to you, Take up your bed and walk? And the sick man knew not who it was; for Jesus had gone away, a multitude being in that place. Afterwards Jesus found him in the temple, and said to him, Behold, you have become well; sin no more, lest a worse thing happen to you. The man went away and told the Jews that it was Jesus who had made him well; and on this account the Jews persecuted Jesus, because he had done these things on the sabbath. But Jesus answered them, My Father works even till now, and I work. Then, for this reason, the Jews sought the more to kill him, because he not only broke the sabbath but also said, that God was his Father, making himself equal with God. Then Jesus answered and said to them, I tell you most truly, the Son can do nothing

of himself, but what he sees the Father do; for whatever he does, these things also does the Son in like manner. For the Father loves the Son, and shows him all things which he does; and greater works than these will he show him, that you may wonder. For as the Father raises the dead, and makes them alive, so also the Son makes alive whom he will. For the Father judges no man, but has given all judgment to the Son, that all should honor the Son as they honor the Father. He that honors not the Son honors not the Father that sent him.

3 I tell you most truly, he that hears my word and believes him that sent me has eternal life, and comes not into judgment, but has passed from death to life. I tell you most truly, that the hour comes, and now is, when the dead shall hear the voice of the Son of God, and those that hear shall live. For as the Father has life in himself, so has he also given to the Son to have life in himself; and has given him authority and judgment to execute, because he is the Son of man. Wonder not at this; for the hour comes in which all that are in the tombs shall hear his voice and shall come forth; those that have done good to a resurrection of life, and those that have done evil to a resurrection of judgment. I can do nothing of myself; as I hear, I judge, and my judgment is just, for I seek not my will, but the will of him that sent me.

4 If I testify of myself my testimony is not true. There is another who testifies of me, and I know that the testimony which he testifies of me is true. You sent to John, and he testified to the truth; but I receive not testimony from a man; but I say these things that you may be saved. He was a burning and shining light, and you were willing for a time to rejoice in his light. But I have greater testimony than John's; for the works which the Father has given me to finish, these works which I do, testify of me that the Father has sent me; and the Father who sent me, he has testified of me. You have not heard his voice at any time, nor seen his form; and his word you have not continuing in you, for whom he has sent, him you believe not. You search the Scriptures, because you think by them to have eternal life; and they testify of me; and you will not come to me that you may have life.

5 I receive not glory from men, but I know you, that you have not the love of God in you. I have come in my Father's name

and you receive me not; if another comes in his own name, him will you receive. How can you believe, receiving glory one from another, and the glory from God alone you seek not? Think not that I will accuse you to the Father; there is one that accuses you, Moses, in whom you trust. For if you had believed Moses, you would have believed me; for he wrote of me. But if you believe not his writings, how will you believe my words?

## CHAPTER VIII.

### CHRIST FEEDING FIVE THOUSAND, AND WALKING ON THE LAKE.

1 AFTER these things Jesus went across the lake of Galilee, the Tiberias. And a great multitude followed him, because they saw the miracles which he performed on the sick. And Jesus went up on the mountain and sat there with his disciples. And the passover was nigh, the feast of the Jews. Then Jesus lifting up his eyes, and seeing many people come to him, said to Philip, Whence shall we buy bread that these may eat?

2 But this he said to try him; for he knew what he was about to do. Philip answered him, Two hundred denarii [$28] worth of bread is not sufficient for them, that each may take a little. One of his disciples, Andrew, Simon Peter's brother, said to him, There is a boy here who has five barley loaves and two fishes; but what are these for so many? Jesus said, Make the men sit down. And there was much grass in the place. The men, therefore, sat down in number about five thousand. Then Jesus took the bread, and having given thanks, distributed it to those reclining; likewise also of the fishes, as much as they wished. And when they were filled he said to his disciples, Collect the fragments that remain over, that nothing may be lost. Then they collected, and filled twelve traveling-baskets with the fragments of the five barley loaves which remained over to those who had eaten.

3 Then the men, seeing what a miracle Jesus had performed, said, This is truly the prophet who was to come into the world. And Jesus knowing that they were about to come and take him by force to make him a king, went up to the mountain himself alone.

4 And when it was evening, his disciples went down to the lake, and entering into the ship were crossing the lake to Capernaum. And it was now dark, and Jesus had not come to them, and the lake was made rough by a great wind blowing. Then having gone about twenty-five or thirty stadiums [3 or 3 1-2 miles], they saw Jesus walking on the lake and coming near the ship, and they were afraid. But he said to them, It is I; be not afraid. Then they willingly took him into the ship, and immediately the ship was at the land to which they were going.

## CHAPTER IX.

### CHRIST AT CAPERNAUM PROCLAIMING HIMSELF THE SON OF GOD AND THE BREAD OF LIFE.

1 On the next day, the multitude standing on the other side of the lake seeing that there was no other boat there except one, and that Jesus entered not into the ship with his disciples but his disciples had gone away alone,—but other boats came from Tiberias near the place where they had eaten bread after the Lord gave thanks,—when, therefore, the multitude saw that Jesus was not there, neither his disciples, they went into the ships and came to Capernaum, seeking Jesus. And finding him on the other side of the lake they said to him, Rabbi, when came you hither? Jesus answered them and said, I tell you most truly, you seek me not because you saw miracles, but because you eat of the bread and were filled. Work not for the food which perishes, but for the food which endures to eternal life, which the Son of man will give you; for him has God the Father sealed.

2 Then they said to him, What shall we do to perform the works of God? Jesus answered and said to them, This is the work of God; to believe on him whom he has sent. Then they said to him, What miracle do you perform, that we may see and believe you? what work do you perform? Our fathers eat the manna in the wilderness, as it is written, He gave them bread from heaven to eat. Then Jesus said to them, I tell you most truly, Moses gave you not bread from heaven, but my Father gives you the true bread from heaven; for the bread of God is he that comes down from heaven and gives life to the world.

3 Then they said to him, Sir, always give us this bread. Jesus said to them, I am the bread of life; he that comes to me shall never hunger, and he that believes in me shall never thirst. But I said to you, that you have seen me and believe not. Every thing which the Father gives to me shall come to me, and him that comes to me I will by no means cast out; for I came down from heaven not to do my will, but the will of him that sent me. And this is the will of him that sent me; that I should lose nothing of all that he has given me, but should raise it up at the last day. For this is the will of my Father, that every one who sees the Son and believes in him should have eternal life; and I will raise him up at the last day.

4 Then the Jews complained of him because he said, I am the bread which came down from heaven. And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? How, then, does he say, I came down from heaven? Then Jesus answered and said to them, Complain not among yourselves. No one can come to me unless the Father who sent me shall draw him; and I will raise him up at the last day. It is written in the prophets, And all shall be taught of God. Every one who has heard and learned of the Father comes to me. Not that any one has seen the Father except he that is from God; he has seen the Father.

5 I tell you most truly, He that believes has eternal life. I am the bread of life. Your fathers eat manna in the wilderness, and died; this is the bread which comes down from heaven, that one may eat of it and not die. I am the living bread which came down from heaven; if any one eats of this bread, he shall live forever; and the bread which I will give for the life of the world is my flesh.

6 Then the Jews contended one with another, saying, How can this man give us his flesh to eat? Then Jesus said to them, I tell you most truly, unless you eat the flesh of the Son of man and drink his blood, you have no life in you. He that eats my flesh and drinks my blood has eternal life, and I will raise him up at the last day. For my flesh is the true food, and my blood is the true drink. He that eats my flesh and drinks my blood continues in me, and I in him. As the living Father sent me and I live by the Father, so he that eats me shall live by me.

This is the bread which came down from heaven; not as your fathers eat and died, he that eats this bread shall live forever. These things he said in a synagogue, teaching in Capernaum.

7 Then many of his disciples hearing him said, This is a hard saying; who can hear him? And Jesus knowing in himself that his disciples complained of this, said to them, Does this offend you? [What], then if you should see the Son of man ascend where he was formerly? The Spirit is that which makes alive; the flesh profits nothing; the words which I have spoken to you are spirit and life. But there are some of you who believe not. For Jesus knew from the beginning who they were that believed not, and who he was that would betray him. And on that account he said, I told you that no one can come to me unless it has been given him by my Father.

8 From this time many of his disciples went away from following him, and walked no more with him. Then Jesus said to the twelve Will you also go away? Simon Peter answered him, Lord, to whom shall we go? you have words of eternal life, and we have believed and know that you are the Holy [Son] of God. He answered them, Have I not chosen you twelve? and of you one is a devil. But he spoke of Judas the son of Simon Iscariot, for he was about to betray him, being one of the twelve. And after these things Jesus walked in Galilee, for he would not walk in Judea because the Jews sought to kill him.

## CHAPTER X.

### CHRIST AT THE FEAST OF TABERNACLES.

1 And the feast of the Jews was nigh, the feast of tabernacles. Then his brothers said to him, Go down from here, and go into Judea, that your disciples also may see your works which you do; for no one does any thing in secret, and seeks himself to be in public. If you do these things, show yourself to the world. For his brothers did not believe on him. Then Jesus said to them, My time has not yet come, but your time is always ready. The world cannot hate you, but me it hates, because I testify of it that its works are evil. Do you go up to the feast; I go not up to this feast, because my time has not yet fully come. Having said these things he continued in Galilee.

2 But when his brothers had gone up, then he also went up to the feast, not openly, but as it were in secret. Then the Jews sought him at the feast, and said, Where is he? And there was much complaining concerning him among the multitude; some said, He is a good man; others said, No; but he deceives the people. Nevertheless, no one spoke openly for him from fear of the Jews.

3 And in the midst of the feast Jesus went up into the temple and taught. Then the Jews wondered, saying, How does this man know letters, not having learned? Then Jesus answered them and said, My teaching is not mine but his that sent me. If any one will do his will, he shall know of the teaching whether it is from God or whether I speak from myself. He that speaks from himself seeks his own glory; but he that seeks the glory of him that sent him, this [man] is true, and no unrighteousness is in him. Did not Moses give you the law? and no one of you performs the law. Why do you seek to kill me? The multitude answered, You have a demon; who seeks to kill you? Jesus answered and said to them, I performed one work and you all wonder. Moses gave you circumcision, not that it is of Moses but of the fathers, and you circumcise a man on the sabbath. If a man receives circumcision on the sabbath, that the law of Moses may not be broken, are you angry with me because I made a man entirely sound on the sabbath? Judge not according to the appearance, but judge a righteous judgment.

4 Then some of the inhabitants of Jerusalem said, Is not this he whom they seek to kill? And behold, he speaks boldly, and they say nothing to him. Have the rulers at length learned that this is the Christ? But we know this man whence he is; but when the Christ comes, no one knows whence he is. Then Jesus cried, teaching in the temple and saying, You both know me and know whence I am; and I have not come of myself; but he that sent me is true, whom you know not; I know him, because I am from him, and he sent me. Then they sought to take him by force; but no man laid a hand on him, for his hour had not yet come.

5 And many of the multitude believed on him, and said, When the Christ comes will he perform more miracles than this man has performed? The Pharisees heard the multitude saying these things concerning him, and the chief priests and Pharisees sent

to take him by force. Then Jesus said, Yet a little while am I with you, and I go to him that sent me. You shall seek and shall not find, and where I am you cannot come. Then the Jews said one to another, Where is this man about to go, that we shall not find him? Will he go to the dispersion of the Greeks, and teach the Greeks? What does the word which he said mean; You shall seek and shall not find me, and where I am you cannot come?

6 And on the last day, the great day of the feast, Jesus stood and cried, saying, If any one thirsts, let him come to me and drink. He that believes in me, as the Scripture has said, out of him shall flow rivers of living water. But he said this of the Spirit which those believing in him were about to receive; for the Spirit was not yet [given], because Jesus was not yet glorified. Then some of the multitude hearing these words, said, This is truly the prophet; others said, This is the Christ; others said, [No]; for does the Christ come from Galilee? Has not the Scripture said that the Christ comes from the offspring of David, and from Bethlehem, the village where David was? Then there was a division among the multitude on his account; and some of them wished to take him by force, but no one laid hands on him.

7 Then came the officers to the chief priests and Pharisees, and they said to them, Why have you not brought him? The officers answered, A man never spoke thus. The Pharisees answered them, Are you also deceived? Has any one of the rulers believed on him, or of the Pharisees? But this multitude which know not the law are accursed. Nicodemus, he that came to him, being one of them, said to them, Does our law judge a man unless it first hears from him and knows what he does? They answered and said to him, Are you also from Galilee? search and see; for no prophet is raised up from Galilee.

8 [An early interpolation, but probably true]. And every man went to his own house; and Jesus went to the Mount of Olives. And in the morning he went again to the temple, and all the people came to him, and he sat and taught them. And the scribes and Pharisees brought him a woman taken in adultery, and placing her in the midst said to him, Teacher, this woman was taken in adultery, in the very act. In the law, Moses commanded us that such should be stoned; what therefore do you say? They said this to

try him, that they might have something of which to accuse him But Jesus, stooping down, wrote with his finger on the ground. And when they continued asking him, rising up, he said to them, Let him that has not sinned among you first cast the stone at her. And again stooping down he wrote on the ground. But they hearing, and being convicted by their consciences, went out, one by one, beginning with the oldest, even to the last; and Jesus was left alone, and the woman standing in the midst. And Jesus rising up and seeing no one but the woman, said to her, Woman, where are those your accusers? Has no man condemned you? And she said, No man, Lord. And Jesus said to her, Neither do I condemn you; go, and sin no more.

## CHAPTER XI.

### CHRIST DECLARING HIMSELF THE SON OF GOD.

1 THEN Jesus spoke to them again, saying, I am the light of the world; he that follows me shall not walk in darkness but shall have the light of life. Then the Pharisees said to him, You testify of yourself; your testimony is not true. Jesus answered and said to them, Even if I testify of myself, my testimony is true, for I know whence I came and whither I go; but you know not whence I come or whither I go. You judge according to the flesh; I judge no one; and even if I judge, my judgment is true, because I am not alone, but I and the Father who sent me. And it is written also in your law, that the testimony of two men is true; I am one, testifying of myself, and the Father who sent me testifies of me. Then they said to him, Where is your Father? Jesus answered, You have neither known me nor my Father; if you had known me you would also have known my Father. These words he said in the treasury, teaching in the temple; and no one took him by force, for his hour had not yet come.

2 Then Jesus said to them again, I go away, and you shall seek me and die in your sin; where I go, you cannot come. Then the Jews said, Will he kill himself, that he says, Where I go you cannot come? And he said to them, You are from below; I am from above; you are from this world; I am not from this world. Therefore I said to you, You shall die in your sins; for if you be-

lieve not that I am [the Christ], you shall die in your sins. Then they said to him, Who are you? And Jesus said to them, What at the beginning, and what I tell you [now]. I have many things to say and judge of you; but he that sent me is true; and what I have heard from him, these things I speak in the world. They understood not that he spoke to them of the Father. Then Jesus said to them, When you shall lift up the Son of man, then shall you know that I am [the Christ]; and I do nothing of myself; but I speak these things as the Father has taught me; and he having sent me is with me, he has not left me alone, for I always do the things which please him.

3 When he said these things many believed on him. Then Jesus said to the Jews who believed on him, If you continue in my word, you are my disciples indeed; and you shall know the truth, and the truth shall make you free. They answered him, We are children of Abraham, and were never in servitude to any one; how say you, You shall become free? Jesus answered them, I tell you most truly, that every one who commits sin is a servant of the sin. But the servant continues not in the house for ever; the Son continues for ever. If, therefore, the Son shall make you free, you shall be free indeed. I know that you are children of Abraham; but you seek to kill me because my word has no place in you. What I have seen with my Father I speak, and you also do what you have heard from your father. They answered and said to him, Our father is Abraham. Jesus said to them, If you were children of Abraham, you would have done the works of Abraham; but now you seek to kill me, a man who has told you the truth, which I have heard from God; Abraham did not do this. You do the works of your father. They said to him, We were not born by fornication, we have one father, God. Jesus said to them, If God was your father you would have loved me; for I came forth and come from God; for I came not of myself, but he sent me. Why do you not understand my speech? because you cannot hear my word. You are of your father the devil, and the desires of your father you will to do. He was a murderer from the beginning and stood not by the truth; for truth is not in him. When he speaks a lie, he speaks from his own; for he is a liar, and the father of him [that lies]. But because I tell you the truth you believe me not. Who of you convicts me of a sin? If I say the

truth, why do you not believe me? He that is of God hears the words of God; you, therefore, hear not, because you are not of God.

4 The Jews answered and said to him, Say we not well that you are a Samaritan, and have a demon? Jesus answered, I have not a demon; but I honor my Father, and you dishonor me. But I seek not my glory; there is one that seeks and judges. I tell you most truly, if any one shall keep my word he shall never see death. The Jews said to him, Now we know that you have a demon. Abraham died, and the prophets; and you say, If any one shall keep my word he shall never taste death. Are you greater than our father Abraham, who died? and the prophets died; whom do you make yourself? Jesus answered, If I glorify myself, my glory is nothing; it is my Father who glorifies me, of whom you say, He is our God; and you have not known him, but I have known him; and if I should say I do not know him, I should be a liar like you; but I know him and keep his word. Abraham your father rejoiced to see my day, and he saw, and was glad. Then the Jews said to him, You have not yet fifty years, and have you seen Abraham? Jesus said to them, I tell you most truly, that before Abraham existed, I am. Then they took up stones to cast at him; but Jesus hid himself, and went out of the temple.

## CHAPTER XII.

### CHRIST CURING A MAN BORN BLIND, AND HIS PARABLE OF THE GOOD SHEPHERD.

1 And passing by he saw a man that was blind from birth; and his disciples asked him, saying, Rabbi, who sinned, this man or his parents, that he was born blind? Jesus answered, Neither did this man sin, nor his parents, but that the works of God might appear in him. I must perform the works of him that sent me, while it is day; night comes when no man can work. While I am in the world I am the light of the world. Saying these things he spit on the ground, and made a paste of the spittle, and put the paste on his eyes, and said to him, Go, and wash in the pool of the Siloam; which is interpreted, Sent. Then he went away and washed, and came seeing.

2 Then the neighbors and those who had seen him before, because he was a beggar, said, Is not this he that sat and begged? Some said, This is he; others said, No, but he is like him; he said, I am he. Then they said to him, How then were your eyes opened? He answered, A man called Jesus made paste and anointed my eyes, and said to me, Go to the Siloam and wash; then I went and washed, and obtained sight. They said to him, Where is he? He said, I know not.

3 They brought to the Pharisees him that was formerly blind; and it was on the sabbath when Jesus made the paste and opened his eyes. Then the Pharisees also asked him again how he obtained sight. And he said to them, He put a paste on my eyes, and I washed, and see. Then some of the Pharisees said, This man is not of God, for he does not keep the sabbath. Others said, How can a sinful man perform such miracles? And there was a division among them. They said to the blind man again, What do you say of him, because he opened your eyes? And he said, He is a prophet.

4 Then the Jews did not believe of him that he had been blind and received his sight, till they called the parents of him that had received his sight. And they asked them, saying, Is this your son, of whom you say that he was born blind? How then does he now see? His parents answered and said, We know that this is our son, and that he was born blind; but how he now sees we know not, or who has opened his eyes we know not; ask him, he is of age, he will speak for himself. His parents said these things because they feared the Jews; for already the Jews had agreed that if any one confessed him to be Christ, he should be put out of the synagogue; therefore his parents said, He is of age, ask him.

5 Then they called the man who had been blind, a second time, and said to him, Give glory to God; we know that this man is a sinner. Then he answered, Whether he is a sinner I know not; one thing I know, that having been blind, I now see. Then they said to him, What did he do to you? how did he open your eyes? He answered them, I have told you already, and you did not hear; why do you wish to hear again? Do you also wish to be his disciples? They reproached him, and said, You are his disciple, but we are disciples of Moses. We know that God spoke to Moses, but we know not whence this man is. The

man answered and said to them, It is a strange thing, that you know not whence he is, and he has opened my eyes. We know that God hears not sinners; but if one is a worshipper of God, and does his will, him he hears. Since the world began it has not been heard that any one opened the eyes of one born blind; unless this man was from God he would have been able to do nothing. They answered and said to him, You were born entirely in sins, and do you teach us? And they cast him without.

6 Jesus heard that they had cast him without, and finding him he said to him, Do you believe in the Son of God? And he answered and said, Who is he, sir, that I shall believe on him? Jesus said to him, You have both seen him, and he that speaks to you is he. And he said, Lord, I believe, and worshipped him. And Jesus said, I came into this world for judgment, that those not seeing may see, and those seeing become blind.

7 And the Pharisees who were with him heard these things and said to him, Are we also blind? Jesus said to them, If you were blind you would not have had sin; but now you say, We see, your sin remains. I tell you most truly, he that enters not by the door into the sheepfold, but climbs in at some other place, he is a thief and robber; but he that enters by the door is the shepherd of the sheep. To him the gate-keeper opens, and the sheep hear his voice, and he calls his sheep by name, and leads them out. When he puts out all his sheep he goes before them, and the sheep follow him; for they know his voice. But a stranger they will not follow, but will flee from him, for they know not the voice of strangers. This parable spoke Jesus to them, but they knew not what the words which he spoke to them meant.

8 Then said Jesus to them again, I tell you most truly, I am the door of the sheep. All who came before me are thieves and robbers; but the sheep have not heard them. I am the door; by me if any one enters in he shall be saved, and go in and out, and find pasturage. The thief comes not, except to steal, and kill, and destroy; I came that they may have life, and have it abundantly.

9 I am the good shepherd. The good shepherd gives his life for the sheep. But the hired servant, and one who is not a shepherd, who does not own the sheep, sees the wolf coming, and leaves the sheep and flees, and the wolf seizes and scatters them; for he is a hired servant and cares not for the sheep. I am the good shep-

herd, and I know mine and mine know me, as the Father knows me and I know the Father; and I give my life for the sheep.

10 And other sheep I have which are not of this fold; and them I must lead, and they shall hear my voice, and there shall be one flock, one shepherd. Therefore my Father loves me, because I lay down my life that I may take it again. No one takes it from me, but I lay it down of myself. I have a right to lay it down, and I have a right to take it again; this commandment have I received from my Father. There was a division again among the Jews on account of these words; and many of them said, He has a demon, and is mad; why do you hear him? Others said, These are not the words of a demoniac; can a demon open the eyes of the blind?

## CHAPTER XIII.

### CHRIST AT THE FEAST OF THE DEDICATION, AND BEYOND THE JORDAN.

1 It was the dedication at Jerusalem; it was winter; and Jesus walked in the temple, in Solomon's porch. Then the Jews came around him and said to him, How long do you hold our minds [in doubt]? If you are the Christ, tell us plainly. Jesus answered them, I have told you and you believe not; the works which I perform in my Father's name, these testify of me; but you believe not, because you are not of my sheep. As I said to you, My sheep hear my voice and I know them, and they follow me, and I give them eternal life, and they shall never perish nor shall any one pluck them out of my hand. My Father who gave [them] to me is greater than all, and no one can pluck them out of my Father's hand. I and the Father are one.

2 Then the Jews took up stones again to stone him. Jesus answered them, Many good works have I shown you from the Father; for which of these works do you stone me? The Jews answered him, We do not stone you for a good work, but for blasphemy, and because you, being a man, make yourself God. Jesus answered them, Is it not written in your law, I said you are gods? If he called them gods to whom the word of God came, and the Scripture cannot be broken, do you tell him whom the Father has

sanctified and sent into the world, You blaspheme, because I said, I am the Son of God? If I do not my Father's works, believe me not; but if I do, though you believe not me, believe the works, that you may know and understand that the Father is in me and I in the Father. Then they sought again to take him by force; and he escaped out of their hand.

3 And he went away again beyond the Jordan to the place where John first baptized, and continued there. And many came to him and said, John performed no miracle, but all things which John said of this man were true. And many believed on him there.

## CHAPTER XIV.

### CHRIST RAISING LAZARUS FROM THE DEAD.

1 A CERTAIN man was sick, Lazarus of Bethany, of the village of Mary and Martha her sister. It was the Mary who anointed the Lord with ointment and wiped his feet with her hairs, whose brother Lazarus was sick. Then the sisters sent to him, saying, Lord, behold, he whom you love is sick. But Jesus hearing it said, This sickness is not to death, but for the glory of God, that the Son of God may be glorified by it. And Jesus loved Martha, and her sister, and Lazarus. When, therefore, he heard that he was sick, he continued in the place where he was two days.

2 Then after that he said to the disciples, Let us go again into Judea. The disciples said to him, Rabbi, the Jews lately sought to stone you, and do you go there again? Jesus answered, Are there not twelve hours of the day? and if one walks in the day he does not stumble, because he sees the light of this world; but if he walks in the night he stumbles, because the light is not in it. He said these things, and after this he said to them, Our friend Lazarus has fallen asleep; but I go that I may awake him. Then they said to him, Lord, if he has fallen asleep he will recover. But Jesus spoke of his death; but they thought that he spoke of the rest of sleep. Then Jesus, therefore, said to them plainly, Lazarus has died; and I am glad for your sakes that I was not there, that you may believe; but let us go to him. Then Thom-

as, who is called The twin, said to the fellow disciples, Let us go also, that we may die with him.

3 Then Jesus coming found that he had been four days in the tomb. And Bethany was near Jerusalem, about fifteen stadiums [1 3-4 miles] distant. And many of the Jews came to those with Martha and Mary, to console them for their brother. Then when Martha heard that Jesus had come, she went out to meet him; but Mary sat in the house. Then Martha said to Jesus, Lord, if you had been here, my brother would not have died; but now also I know that whatever you ask of God, God will give you. Jesus said to her, Your brother shall rise again. Martha said to him, I know that he will rise at the resurrection at the last day. Jesus said to her, I am the resurrection and the life; he that believes in me, even if he has died, shall live, and no one who lives and believes in me shall ever die; do you believe this? She said to him, Yes, Lord; I believe that you are the Christ, the Son of God, who comes into the world.

4 And having said this she went away and called Mary her sister, privately, saying, The teacher has come and calls for you. When she heard, she arose quickly and came to him; but Jesus had not yet entered into the village, but was at the place where Martha met him. Then the Jews who were with her in the house and consoling her, seeing Mary that she arose and went out quickly, followed her, saying, She goes to the tomb to weep there. Then Mary, when she came where Jesus was, and saw him, fell down at his feet, saying to him, Lord, if you had been here my brother would not have died.

5 Then when Jesus saw her weeping, and the Jews weeping who came with her, he was greatly agitated in spirit and affected, and said, Where have you laid him? They said to him, Lord, come and see. Jesus wept. Then the Jews said, Behold, how he loved him. And some of them said, Could not this man who opens the eyes of the blind, cause that even he should not have died? Then Jesus again being agitated within himself came to the tomb; it was a cave, and a stone lay upon it. Jesus said, Take away the stone. Martha, the sister of the dead, said to him, Lord, by this time he smells; for he has been dead four days. Jesus said to her, Did I not tell you that if you will believe you

shall see the glory of God? Then they took away the stone. And Jesus lifted his eyes above, and said, Father, I thank thee that thou hast heard me; and I knew that thou hearest me always; but for the sake of the multitude who stand by I said it, that they may believe that thou hast sent me. And having said these things, he cried with a loud voice, Lazarus, come forth. And the dead came forth, bound as to his feet and hands with bandages, and his face was bound with a napkin. Jesus said to them, Unbind him, and let him go.

6 Then many of the Jews who came with Mary, and saw what Jesus did, believed on him; but some of them went away to the Pharisees and told them what Jesus had done.

7 Then the chief priests and Pharisees convened the Sanhedrim, and said, What do we accomplish? for this man performs many miracles. If we leave him thus all will believe on him; and the Romans will come and take away our place and nation. And one of them, Caiaphas, being chief priest that year, said to them, You know nothing at all, neither consider that it is expedient for us that one man should die for the people, and not that all the nation should perish. This he said not of himself, but being chief priest that year he prophesied that Jesus was about to die for the nation; and not for the nation only, but to bring together into one [body] all the children of God scattered abroad. From that day, therefore, they took counsel to kill him.

8 Then Jesus walked no more openly among the Jews, but went thence to a region near the wilderness, to a city called Ephraim, and there he staid with his disciples. And the passover of the Jews was nigh, and many went up from the country to Jerusalem, before the passover, to purify themselves. Then they sought Jesus, and standing in the temple said one to another, What do you think? that he will not come to the feast? And the chief priests and Pharisees had given commandment, that if any one knew where he was he should make it known, that they might take him by force.

## CHAPTER XV.

CHRIST AT BETHANY, HIS TRIUMPHANT ENTRANCE INTO JERUSALEM, ETC.

1 THEN Jesus, six days before the passover, came to Bethany, where Lazarus was whom Jesus had raised from the dead. Then they made him a supper there, and Martha served; but Lazarus was one of those that reclined with him. Then Mary taking a pound of genuine nard, very costly, anointed the feet of Jesus, and wiped his feet with her hairs. And the house was filled with the odor of the ointment. But the Iscariot, one of his disciples, who was about to betray him, said, Why was not this ointment sold for three hundred denarii [$42], and given to the poor? But he said this, not that he cared for the poor, but because he was a thief, and had the treasure-chest, and carried off the things put in it. Then Jesus said, Let her alone, that she may keep this for the day of preparation for my burial; the poor you always have with you, but me you have not always.

2 A great multitude of the Jews, therefore, knew that he was there, and came, not on account of Jesus only, but also to see Lazarus whom he had raised from the dead. And the chief priests took counsel to kill Lazarus also, because many of the Jews withdrew on his account and believed in Jesus.

3 On the next day a great multitude having come to the feast, having heard that Jesus was coming to Jerusalem, took branches of palm trees, and went out to meet him, and cried, Hosanna, blessed is he that comes in the name of the Lord, the King of Israel! And Jesus finding a young ass sat on it, as it is written; Fear not, Daughter of Zion; behold, your King comes sitting on the colt of an ass. His disciples did not understand these things at first; but when Jesus was glorified then they remembered that these things were written of him, and that they had done these things to him. The multitude, therefore, which was with him, testified that he called Lazarus from the tomb, and raised him from the dead. On this account also the multitude met him, because they heard that he had performed this miracle. The Pharisees, therefore, said among themselves, You see that you have gained nothing; behold, the world has gone after him. And there were

some Greeks of those who went up to Jerusalem to worship at the feast; these, therefore, came to Philip, who was from Bethsaida of Galilee, and asked him, saying, Sir, we wish to see Jesus. Philip went and told Andrew, and again Andrew and Philip went and told Jesus. And Jesus answered them, saying, The hour has come that the Son of man should be glorified. I tell you most truly, that unless the kernel of wheat falls into the earth and dies, it continues alone; but if it dies, it bears much fruit. He that loves his life shall lose it, and he that hates his life in this world shall preserve it to eternal life. If any man serves me let him follow me; and where I am there also shall my servant be. If any one serves me, him will the Father honor. Now is my soul troubled; and what shall I say? Father, save me from this hour. But for this cause came I to this hour; Father, glorify thy name. Then came a voice from heaven, I have both glorified and will glorify it again. Then the multitude standing and hearing, said, It was thunder; others said, An angel spoke to him. Jesus answered and said, This voice was not on my account, but for you. There is now a judgment of this world; the ruler of this world shall now be cast out; and if I am raised on high from the earth I will draw all men to me. But this he said, signifying by what death he was about to die.

5 Then the multitude answered him, We have heard from the law that the Christ continues forever; and how say you, The Son of man must be raised on high? Who is this Son of man? Then Jesus said to them, Yet a little while is the light with you; walk while you have the light, that darkness may not overtake you; for he that walks in darkness knows not where he goes. While you have the light, believe in the light, that you may be children of light. Jesus said these things, and went away and concealed himself from them.

6 But though he had performed so many miracles before them they did not believe in him; that the word of Isaiah the prophet, which he spoke, might be fulfilled; Lord, who has believed our report? and to whom has the arm of the Lord been revealed? For this reason they could not believe, because, Isaiah said again, He has blinded their eyes, and hardened their hearts, that they should not see with their eyes and understand with their hearts, and be converted, and I should cure them. Isaiah said these

things because he saw his glory, and spoke of him. Nevertheless, many of the rulers believed on him, but on account of the Pharisees did not confess him, lest they should be put out of the synagogues; for they loved the glory of men more than the glory of God.

7 And Jesus cried and said, He that believes on me, believes not on me but on him that sent me; and he that beholds me beholds him that sent me. I have come a light into the world, that no one who believes in me should continue in darkness. And if any one hears my words and keeps them not, I do not judge him; for I came not to judge the world but to save the world. He that rejects me and receives not my words, has one that judges him; the word which I have spoken, that shall judge him at the last day. For I have not spoken of myself, but the Father who sent me gave me commandment what to say and what to speak; and I know that his commandment is eternal life. What things I speak, therefore, I so speak as the Father has told me.

## CHAPTER XVI.

### CHRIST AT THE LAST SUPPER, AND HIS SERMON TO THE ELEVEN.

1 And before the feast of the passover, Jesus knowing that his hour had come to depart from this world to the Father, having loved his own in the world he loved them to the end. And supper being over, the devil having already put it in the heart that Judas Iscariot, the son of Simon, should betray him, he knowing that the Father had given all things into his hands, and that he came from God and was going to God, arose from supper, and laid aside his clothes, and taking a towel girded himself. Then he put water into the wash-basin, and began to wash the disciples' feet, and to wipe them with the towel with which he was girded.

2 Then he came to Simon Peter; he said to him, Lord, do you wash my feet? Jesus answered and said to him, What I do you know not now, but you shall know hereafter. Peter said to him, You shall never by any means wash my feet. He answered him, Unless I wash you you have no part with me. Simon Peter said to him, Lord, not my feet only, but my hands and my head.

Jesus said to him, He that is washed needs only that his feet should be washed, but is wholly pure; and you are pure, but not all. For he knew him that was to betray him; therefore, he said, You are not all pure.

3 When, therefore, he had washed their feet, and taken his clothes and sat down again, he said to them, Do you know what I have done to you? You call me Teacher and Lord; and you say well, for I am. If I then, the Lord and the Teacher, have washed your feet, you also ought to wash one another's feet. For I have given you an example, that you also should do as I have done. I tell you most truly, the servant is not greater than his lord, nor the apostle greater than he that sent him. If you know these things, blessed are you if you do them. I speak not of you all; I know whom I have chosen; but that the Scripture may be fulfilled, He that eats bread with me has lifted up his heel against me. I tell you from this time, before it occurs, that when it occurs you may believe that I am [the Christ]. I tell you most truly, He that receives one that I send receives me; and he that receives me receives him that sent me.

4 Having said these things Jesus was troubled in spirit, and testified and said, I tell you most truly, that one of you shall betray me. The disciples looked one on another, doubting of whom he spoke. One of his disciples, whom Jesus loved, was reclining on the bosom of Jesus. Then Simon Peter made signs to this man, and said to him, Ask who it is of whom he speaks. He, falling down on the breast of Jesus, said to him, Lord, who is it? Then Jesus answered, It is he to whom I will dip and give the mouthful. Then dipping the mouthful, he took and gave it to Judas, the son of Simon Iscariot. And after the mouthful, then Satan entered into him. Then Jesus said to him, What you do, do quickly. No one of those reclining knew for what purpose he said this to him, for some thought, since Judas had the treasure-chest, that Jesus said to him, Buy what we need for the feast; or, that he should give something to the poor. He, therefore, having taken the mouthful, immediately went out; and it was night.

5 When he had gone out Jesus said, Now the Son of man has been glorified, and God has been glorified in him. If God has been glorified in him, God will also glorify him in himself, and will immediately glorify him. My little children, I am with you yet a

little while. You shall seek me, and as I said to the Jews, Where I go you cannot come, I now also say to you. I give you a new commandment to love another, as I have loved you that you also should love one another. By this shall all know that you are my disciples, if you have love one for another. Simon Peter said to him, Lord, where do you go? Jesus answered Where I go you cannot follow me now, but you shall follow afterwards. Peter said to him, Lord, why can I not follow you now? I will lay down my life for you. Jesus answered, Will you lay down your life for me? I tell you most truly, a cock shall not crow till you shall deny me thrice.

6 Let not your hearts be troubled; believe in God and believe in me. In my Father's house are many mansions; if there were not I would have told you. For I go to prepare a place for you; and if I go and shall prepare a place for you, I will come again and receive you to myself, that where I am you may also be. And where I go, you know the way. Thomas said to him, Lord, we know not where you go, and how do we know the way? Jesus said to him, I am the way, and the truth, and the life. No one comes to the Father except by me. If you had known me you would have known my Father; and from this time you know him and have seen him.

7 Philip said to him, Lord, show us the Father, and we shall be satisfied. Jesus said to him, Have I been so long a time with you and have you not known me, Philip? He that has seen me has seen the Father; and how say you, Show us the Father? Do you not believe that I am in the Father, and the Father in me? The words which I speak to you I speak not of myself, but the Father continuing in me, he does the works. Believe me that I am in the Father and the Father in me; but if not, believe on account of the works themselves. I tell you most truly, he that believes on me, the works that I do shall he do; and greater works than these shall he do, because I go to the Father; and whatever you ask in my name I will do, that the Father may be glorified in the Son. If you shall ask any thing in my name, I will do it.

8 If you love me, keep my commandments; and I will pray the Father, and he will give you another Comforter, to be with you forever, the Spirit of truth, which the world cannot receive, because it beholds it not nor knows it; but you know it, because it

continues with you, and shall be in you. I will not leave you orphans; I will come to you. Yet a little while and the world beholds me no more; but you shall behold me; because I live, you shall live also. In that day you shall know that I am in my Father, and you in me, and I in you. He that has my commandments and keeps them, he it is that loves me; and he that loves me shall be loved by my Father, and I will love him and manifest myself to him.

9 Judas said to him, not the Iscariot, Lord, and how is it that you are about to manifest yourself to us, and not to the world? Jesus answered and said to him, If any one loves me he will keep my word, and my Father will love him, and we will come to him, and make our mansion with him. He that loves me not, keeps not my words; and the word which you hear is not mine, but the Father's that sent me.

10 I have said these things to you while yet continuing with you, but the Comforter, the Holy Spirit, which the Father will send in my name, he shall teach you all things, and remind you of all things which I have told you. Peace I leave with you; my peace I give you; not as the world gives give I to you. Let not your hearts be troubled, neither let them be afraid. You heard that I said to you, I will go away and come to you. If you loved me you would rejoice because I go to the Father, for the Father is greater than I. And now I have told you before it occurs, that when it occurs you may believe. I will not speak with you much more; for the ruler of this world comes and has nothing in me; but [I have said this] that the world may know that I love the Father, and that as the Father has commanded me, so I do. Arise, let us go hence.

## CHAPTER XVII.

### CHRIST'S SERMON AFTER THE LAST SUPPER.

1 I am the true vine, and my Father is the husbandman. Every branch in me that bears not fruit he takes away; and every branch that bears fruit he trims, that it may bear more fruit. You are now pure, by means of the word which I have spoken to you; continue in me, and I in you. As the branch cannot bear fruit of itself unless it continues in the vine,

so you cannot, unless you continue in me. I am the vine, you are the branches. He that continues in me and I in him, this man bears much fruit; for separated from me. you can do nothing. If any one continues not in me he is cast without as a branch, and is withered; and they collect them and cast them into the fire, and they are burned. If you continue in me, and my words continue in you, you shall ask whatever you will, and it shall be [given] you. By this is my Father glorified, that you bear much fruit and be my disciples. As the Father has loved me, I also have loved you; continue in my love. If you keep my commandments you shall continue in my love, as I have kept my Father's commandments and continue in his love. I have spoken these things to you that my joy may be in you, and your joy be completed. This is my commandment, that you love one another as I have loved you. No man has greater love than this, that one should give his life for his friends. You are my friends if you do what I command you; I no longer call you servants, for the servant knows not what his Lord does; but I have called you friends: for all things which I have heard from my Father I have made known to you. You have not chosen me, but I have chosen you, and appointed you to go and bear fruit, and that your fruit should continue, that whatever you ask the Father in my name he may give you. These things I charge you, that you love one another.

2 If the world hates you, you know that it hated me before you. If you were of this world, the world would be a friend to its own; but because you are not of the world, but I have chosen you out of the world, therefore the world hates you. Remember the word which I said to you, a servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my word, they will also keep yours. But all these things they will do to you, on my account, because they know not him that sent me. If I had not come and spoken to them, they would not have had sin; but now they have no pretext for their sin. He that hates me, hates my Father also. If I had not done among them the works which no other one has done, they would not have had sin; but now they have both seen and hated both me and my Father. But [they do this] that the word written in their law may be fulfilled, They hated me without cause. But when the Comforter has come, whom I will send you

from the Father, the Spirit of truth which proceeds from the Father, he shall testify of me; and you shall also testify, because you have been with me from the beginning.

3 These things I have said to you, that you may not be offended. They shall put you out of the synagogues; but the hour is coming when every one that kills you will think he renders God a service. And these things they will do, because they have not known the Father nor me. But these things I have told you, that when the time comes you may remember that I told you of them. But I told you not these things at the beginning, because I was with you. But now I go to him that sent me, and no one of you asks me, Where do you go? But because I have said these things to you, sorrow has filled your hearts. But I tell you the truth; it is expedient for you that I should go away; for if I do not go away, the Comforter will not come to you; but if I go I will send him to you. And when he has come, he will convince the world of sin, and of righteousness, and of judgment: of sin, because they believe not on me; and of righteousness, because I go to my Father, and you behold me no more; and of judgment, because the ruler of this world has been judged.

4 I have many things yet to say to you, but you cannot bear them now; but when he, the Spirit of truth has come, he will lead you in all the truth; for he will not speak of himself, but he will speak whatever he shall hear, and tell you things to come. He shall glorify me, because he shall receive from me and tell you. All things that the Father has, are mine; on this account I said, He shall receive of me and tell you.

5 A little while and you shall not see me; and again a little while and you shall see me. Then some of his disciples said one to another, What is this that he says to us, A little while and you shall not see me, and again a little while and you shall see me? and, Because I go to the Father? They said therefore, What is this that he says, The little while? We do not know what he says.

6 Jesus knew that they wished to ask him, and said to them, Do you inquire among yourselves concerning this that I said, A little while and you shall not see me, and again a little while and you shall see me? I tell you most truly, that you shall weep and lament, but the world shall rejoice; and you shall be sorrowful, but your sorrow shall become joy. For when a woman

is in labor she has pain, because her time has come; but when she has borne the child she no longer remembers the distress, because of joy that a man is born into the world. And you therefore now indeed have sorrow; but I will see you again, and your hearts shall rejoice, and your joy no one shall take from you. And in that day you shall ask me nothing; I tell you most truly, whatever you shall ask the Father, he will give you in my name. Till now you have asked nothing in my name; ask and you shall receive, that your joy may be complete.

7 These things have I spoken to you in parables. The time is coming when I will no more speak to you in parables, but I will tell you plainly of the Father. In that day you shall ask in my name, and I tell you not that I will ask the Father for you; for the Father himself is a friend to you, because you have been friends to me, and believed that I came forth from God. I came forth from the Father and have come into the world; again I leave the world and go to the Father.

8 Then his disciples said to him, Behold, now you speak plainly, and say no parable; now we know that you know all things, and have no need that any one should ask you; on this account we believe that you have come forth from God. Jesus answered them, Do you now believe? Behold, the time is coming, and has come, that you shall be scattered every one to his own, and leave me alone; and I am not alone, for the Father is with me. These things have I told you, that in me you may have peace. In the world you shall have affliction; but be of good courage, I have overcome the world.

## CHAPTER XVIII.

### CHRIST'S PRAYER FOR HIS DISCIPLES.

1 JESUS spoke these words and lifted up his eyes to heaven, and said, Father, the hour has come; glorify thy Son, that the Son may glorify thee, as thou hast given him power over all flesh, that as to all that thou hast given him he should give them eternal life. And this is the eternal life; that they shall know thee, the only true God, and Jesus Christ whom thou hast sent. I have glorified thee on the earth; I have finished the work which thou gavest me to do. And now glorify thou me, Father,

with thyself, with the glory which I had with thee before the world was.

2 I have manifested thy name to the men whom thou gavest me out of the world; they were thine, and thou gavest them me, and they have kept thy word. Now they have known that all things which thou hast given me are of thee, because the words which thou hast given me I have given them; and they have received and known truly that I came forth from thee, and believed that thou didst send me. I pray for them. I pray not for the world, but for those whom thou hast given me, for they are thine, and all mine are thine, and thine mine, and I am glorified in them. And I am no longer in the world, and these are in the world, and I come to thee. Holy Father, keep in thy name those whom thou hast given me, that they may be one as we also are. When I was with them in the world, I kept them in thy name which thou gavest me, and preserved [them], and no one of them has been lost, except the son of perdition, that the Scripture might be fulfilled; but now I come to thee, and I say these things in the world that they may have my joy made complete in them.

3 I have given them thy word, and the world has hated them because they are not of the world, as I am not of the world. I ask not that thou wouldst take them out of the world, but that thou wouldst keep them from evil. They are not of the world, as I am not of the world. Sanctify them by thy truth; thy word is truth. As thou hast sent me into the world, I also have sent them into the world: and I sanctify myself for them, that they also may be sanctified by truth.

4 And I ask not for these only, but for those also who shall believe on me through their word, that all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us, that the world may believe that thou hast sent me. And the glory which thou hast given me I have given them, that they may be one as we are one, I in them, and thou in me, that they may be perfected into one, that the world may know that thou hast sent me and hast loved them as thou hast loved me. Father, what thou hast given me, I will that they should be with me where I am, that they may behold my glory which thou hast given me; because thou didst love me before the foundation of the world; and, righteous Father, the world has not known thee, but I have known thee,

and these have known that thou didst send me. And I have declared to them thy name, and will declare it, that the love with which thou hast loved me may be in them, as I also am in them.

## CHAPTER XIX.

### THE APPREHENSION OF CHRIST, HIS EXAMINATION BY THE JEWS, PETER'S DENIAL OF HIM.

1 JESUS having said these words went out with his disciples across the brook Cedron, where there was a garden, into which he entered and his disciples. And Judas who betrayed him knew the place, for Jesus often retired there with his disciples. Then Judas taking the guard and the officers of the chief priests and Pharisees, came there with torches, and lamps, and weapons. Jesus, therefore, knowing all things that were coming upon him, went out and said to them, Whom do you seek? They answered him, Jesus the Nazoræan. Jesus said to them, I am he. And Judas who betrayed him stood with them. When, therefore, he said to them, I am he, they went backwards and fell on the ground. Then he asked them again, Whom do you seek? And they said, Jesus, the Nazoræan. Jesus answered, I told you that I am he; if, therefore, you seek me, let these go; that the word might be fulfilled which he said, Of those whom thou gavest me I have lost none. Then Simon Peter having a sword drew it and struck the servant of the chief priest, and cut off his right ear; and the name of the servant was Malchus. Then Jesus said to Peter, Put the sword in the sheath. The cup which the Father has given me, shall I not drink it?

2 Then the guard and the chiliarch and the officers of the Jews apprehended Jesus, and bound him, and led him away to Annas first; for he was father-in-law of Caiaphas, who was chief priest that year; and Caiaphas was the one who advised the Jews that it was expedient that one man should be destroyed for the people.

3 But Simon Peter followed Jesus, and the other disciple; and that disciple was known to the chief priest, and went in with Jesus to the chief priest's court; but Peter stood at the door without. Then the other disciple who was known to the chief priest

went out and spoke to the door-keeper, and brought in Peter. Then the female servant, the door-keeper, said to Peter, Are you also one of the disciples of this man? He said, I am not. And the servants and officers having made a fire because it was cold, stood and warmed themselves. And Peter stood with them and warmed himself.

4 Then the chief priest asked Jesus of his disciples, and his teaching. Jesus answered him, I have spoken openly to the world; I always taught in a synagogue, and in the temple, where the Jews always assemble, and in secret I have said nothing. Why do you ask me? Ask those who have heard me, what I said to them; behold, they know what I said. He having said these things, one of the officers who stood by gave Jesus a blow, saying, Do you answer the chief priest thus? Jesus answered him, If I spoke wrong, testify of the wrong; but if well, why do you beat me? Then Annas sent him bound to Caiaphas the chief priest.

5 And Simon Peter was standing and warming himself. Then they said to him, Are you also one of his disciples? He denied, and said, I am not. One of the servants of the chief priest, being a relation of him whose ear Peter cut off, said, Did I not see you in the garden with him? Then Peter denied again; and immediately a cock crew.

## CHAPTER XX.

### CHRIST'S TRIAL AND CONDEMNATION BEFORE PILATE.

1 Then they led him from Caiaphas to the Prætorium. And it was morning; and they entered not into the Prætorium, that they might not be defiled, but might eat the passover. Then Pilate went out to them and said, What accusation do you bring against this man? They answered and said to him, If he was not a criminal we should not have delivered him up to you. Then Pilate said to them, Take him yourselves, and judge him according to your law. The Jews said to him, It is not lawful for us to put any one to death; that the word of Jesus might be fulfilled, which he spoke, signifying by what death he was about to die.

2 Then Pilate went into the Prætorium and called Jesus, and said to him, Are you the king of the Jews? Jesus answered, Do

you say this of yourself, or did others tell you of me? Pilate answered, Am I a Jew? Your nation and the chief priests have delivered you to me; what have you done? Jesus answered, My kingdom is not of this world. If my kingdom had been of this world my officers would have fought for me, that I should not be given up to the Jews; but now my kingdom is not here. Then Pilate said to him, Are you a king then? Jesus answered, As you say, I am a king. For this was I born, and for this I came into the world, that I should testify to the truth; every one who is of the truth hears my voice. Pilate said to him, What is truth? And having said this he went out again to the Jews, and said to them, I find no fault in him. But you have a custom that I should release one to you at the passover; are you willing, therefore, that I should release to you the king of the Jews? Then all cried again, saying, Not this man, but Barabbas. But Barabbas was a robber.

3 Then Pilate took and scourged Jesus. And the soldiers having plaited a crown of thorns put it on his head; and they put a purple garment about him, and came to him and said, Hail, king of the Jews! And they struck him with the open hand. Then Pilate came out again and said to them, Behold, I bring him out to you, that you may know that I find no fault in him. Then Jesus came out, wearing the thorny crown and the purple garment. And he said to them, Behold the man! When therefore the chief priests and officers saw him, they cried, saying, Crucify him! crucify him! Pilate said to them, Take him yourselves and crucify him, for I find no fault in him. The Jews answered him, We have a law, and by our law he ought to die because he made himself the Son of God.

4 When therefore Pilate heard this charge he was more afraid, and entered into the Prætorium again, and said to Jesus, Whence are you? But Jesus gave him no answer. Pilate said to him, Do you not speak to me? Do you not know that I have power to release you, and I have power to crucify you? Jesus answered, You would have had no power against me if it had not been given you from above; therefore he that delivered me to you has a greater sin.

5 From that time Pilate sought to release him; but the Jews cried, saying, If you release this man you are not a friend of Cæsar; every one who makes himself a king speaks against

Cæsar. Then Pilate hearing these words led Jesus out, and sat on the tribunal, in a place called the Pavement, but in Hebrew, Gabbatha. And it was the preparation of the passover, it was about the sixth hour [noon]; and he said to the Jews, Behold your king! Then they cried out, Away with him, away with him! crucify him! Pilate said to them, Shall I crucify your king? The chief priests answered, We have no king but Cæsar. Then therefore he delivered him to them to be crucified.

## CHAPTER XXI.

### CHRIST'S CRUCIFIXION, DEATH, AND BURIAL.

1 THEN they took Jesus, and putting the cross on him he went out to what is called the place of a cranium, which in Hebrew is called Golgotha, where they crucified him, and two others with him, one on one side and the other on the other, and Jesus between. And Pilate wrote an inscription and put on the cross. And it was written, JESUS THE NAZORÆAN, THE KING OF THE JEWS. Many of the Jews therefore read this inscription, because the place where Jesus was crucified was nigh the city; and it was written in Hebrew, Latin, and Greek. Then the chief priests of the Jews said to Pilate, Write not, The King of the Jews, but that he said, I am King of the Jews. Pilate answered, what I have written I have written.

2 Then the soldiers, when they crucified Jesus, took his clothes and made four parts, a part to each soldier, and his coat. But his coat was without seam, woven from the top through the whole. They said, therefore, one to another, Let us not divide this, but cast lots for it whose it shall be; that the Scripture might be fulfilled, which says, They parted my garments among them, and for my clothing they cast lots. The soldiers therefore did indeed these things.

3 And there stood by the cross of Jesus, his mother, and the sister of his mother, Mary the wife of Cleopas, and Mary the Magdalene. Then Jesus seeing his mother, and the disciple standing by whom he loved, said to his mother, Woman, behold your son. Then he said to the disciple, Behold your mother. And from that hour the disciple took her to his own [house].

4 After this, Jesus knowing that all things were already finished, that the Scripture might be fully accomplished, said, I thirst. Then a vessel was set full of vinegar; and filling a sponge with vinegar, and putting it on a hyssop stalk, they presented it to his mouth. When therefore Jesus took the vinegar, he said, It is finished; and inclining his head gave up the spirit.

5 Then the Jews, that the bodies might not continue on the cross on the sabbath, for it was the preparation, for that was a great sabbath, asked Pilate that their legs might be broken and they be taken down. Then the soldiers came and broke the legs of the first and of the other crucified with him, and coming to Jesus, when they saw him already dead, they broke not his legs; but one of the soldiers pierced his side with a spear, and immediately there came out blood and water. He who saw has testified, and his testimony is true, for he knows that he says what is true, that you also may believe. For these things were done that the Scripture might be fulfilled, Not a bone of him shall be broken; and again another Scripture says, They shall look on him whom they have pierced.

6 After these things Joseph from Arimathea, being a disciple of Jesus, but secretly for fear of the Jews, asked Pilate that he might take down the body of Jesus; and Pilate permitted him. Then he came and took his body. And Nicodemus, who at first came to Jesus by night, also came bringing a mixture of myrrh and aloes, about a hundred pounds. Then they took the body of Jesus, and bound it with bandages, with the spices, as the custom of the Jews is to prepare for burial. And there was in the place where he was crucified a garden, and in the garden a new tomb, in which no one was yet laid. In that therefore they laid Jesus, on account of the preparation of the Jews, because the tomb was near.

## CHAPTER XXII.

### CHRIST AFTER THE RESURRECTION.

1 AND on the first day of the week, Mary the Magdalene came in the morning, while it was yet dark, to the tomb and saw the stone taken away from the tomb. Then she ran and came to Simon Peter, and to the other disciple whom Jesus loved, and said to them, They have taken away the Lord from the tomb, and we know not where they have laid him. Then went Peter and the other disciple, and came to the tomb. And the two ran together; and the other disciple outran Peter and came first to the tomb, and stooping down saw the bandages lying, but he went not in. Then Simon Peter came following him, and went into the tomb, and beheld the bandages lying, and the napkin which was on his head not lying with the bandages but folded up in a place by itself. Then the other disciple who came first to the tomb also entered in, and saw and believed; for they did not yet know the Scripture, that he must rise from the dead. Then the disciples went away by themselves.

2 But Mary stood at the tomb outside, weeping. Then as she wept she stooped down to the tomb, and saw two angels in white sitting one at the head and the other at the feet, where the body of Jesus had lain. And they said to her, Woman, why do you weep? She said to them, Because they have taken my Lord and I know not where they have laid him. Having said these words she turned around and beheld Jesus standing, and knew not that it was Jesus. Jesus said to her, Woman, why do you weep? whom do you seek? She, supposing that he was the gardener, said to him, Sir, if you have borne him away, tell me where you have laid him, and I will take him. Jesus said to her, Mary. She, turning around, said to him in Hebrew, Rabboni, which is interpreted, Teacher. Jesus said to her, Do not touch me; for I have not yet ascended to the Father; but go to my brothers and tell them, I ascend to my Father and your Father, and my God and your God. Mary the Magdalene came and told the disciples that she had seen the Lord, and that he said these things to her.

3 Then when it was evening, on that first day of the week, and the doors were shut where the disciples were for fear of the Jews, Jesus came and stood in the midst, and said to them, Peace be to

you. And having said this he showed them both his hands and his side; then the disciples rejoiced when they saw the Lord. Then he said to them again, Peace be to you; as the Father has sent me, I also send you. And having said this he breathed on them, and said to them, Receive the Holy Spirit. Those whose sins you forgive, are forgiven; and whose you retain, are retained.

4 But Thomas, one of the twelve, called the Twin, was not with them when Jesus came. Then the other disciples said to him, We have seen the Lord; but he said to them, Unless I see in his hands the impression of the nails, and put my finger in the impression of the nails, and put my hand in his side, I will not believe. And after eight days his disciples were again within, and Thomas with them. Jesus came, the doors being shut, and stood in the midst, and said, Peace be to you. Then he said to Thomas, Reach here your finger and behold my hands, and reach your hand and put it in my side, and be not faithless but believing. Thomas answered and said to him, My Lord and my God. Jesus said to him, Because you have seen me you have believed; blessed are those who have not seen and believed.

5 Jesus performed also many other miracles in the presence of his disciples which are not recorded in this book; but these are recorded that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in his name.

6 After these things he showed himself again to the disciples at the lake of Tiberias; and he showed himself thus. Simon Peter, and Thomas called the Twin, and Nathaniel who was from Cana in Galilee, and the sons of Zebedee, and two others of his disciples were together. Simon Peter said to them, I am going a fishing. They said to him, We will also go with you. They went out and entered into the ship; and on that night caught nothing, but when it was now morning Jesus stood on the shore; but the disciples knew not that it was Jesus. Then Jesus said to them, Children, have you any thing to eat? They answered him, No. And he said to them, Cast the net on the right side of the ship and you shall find. Then they cast it, and they were not able to draw it from the number of fishes. Then that disciple whom Jesus loved said to Peter, It is the Lord. Then Simon Peter, hearing that it was the Lord, girded on his coat, for he was naked, and cast himself into the lake. But the other disciples came with the boat, drawing the net of fishes, for they were not far from the

land, but about two hundred cubits distant. Then when they came to land they saw coals placed, and a fish laid upon [them], and bread. Jesus said to them, Bring of the fish that you have now caught. Simon Peter went and drew the net to the land, full of great fishes a hundred and fifty-three; and though there were so many the net was not broken. Jesus said to them, Come and breakfast. No one of the disciples dared to ask him, Who are you? for they knew that he was the Lord. Jesus came and took the bread and gave them, and the fish likewise. This was now the third time that Jesus appeared to his disciples after he had arisen from the dead.

7 When therefore they had breakfasted, Jesus said to Simon Peter, Simon, son of John, do you love me more than these? He said to him, Yes, Lord, you know that I am a friend to you. He said to him, Feed my lambs. Again he said to him a second time; Simon, son of John, do you love me? He said to him, Yes, Lord, you know that I am a friend to you. He said to him, Feed my sheep. He said to him a third time; Simon, son of John, are you a friend to me? Peter was grieved that he said to him the third time, Are you a friend to me? and he said to him, Lord you know all things; you know that I am a friend to you. Jesus said to him, Feed my sheep. I tell you most truly, that when you were young you girded yourself and walked where you would; but when you become old, you shall stretch out your hands and another shall bind you and carry you where you would not; but he said this signifying by what death he should glorify God; and having said this, he said to him, Follow me.

8 And Peter turning around saw the disciple whom Jesus loved following, who also reclined at the supper on his breast and said, Lord, who is it that is to betray you? Peter seeing him said to Jesus, Lord, and what shall this man [do]? Jesus said to him, If I wish him to continue till I come, what is that to you? follow me. The report then went out among the brothers that this disciple would not die; but Jesus said not to him, He shall not die; but, If I wish him to continue till I come, what is that to you?

9 This is the disciple who testifies of these things and has written them; and we know that his testimony is true. And there are many other things which Jesus did, which, if they should be written particularly, I do not suppose the world itself could contain the books written.

# ACTS OF THE APOSTLES.

## CHAPTER I.

### CHRIST'S ASCENSION, AND THE ELECTION OF AN APOSTLE IN THE PLACE OF JUDAS.

1 I WROTE my first account, O Theophilus, of all things which Jesus did and taught, till the day that having given charge to the apostles whom he chose by the Holy Spirit he was taken up; to whom also he presented himself living after his suffering, by many proofs, being seen by them during forty days, and speaking things relating to the kingdom of God. And assembling them, he charged them not to depart from Jerusalem, but to wait for the promise of the Father, which [says he] you have heard from me; that John baptized indeed with water, but you shall be baptized with the Holy Spirit after a few days.

2 They therefore having come together asked him, saying, Lord, will you at this time restore the kingdom of Israel? And he said to them, It is not your [province] to know the times or seasons which the Father has appointed by his own authority; but you shall receive power when the Holy Spirit has come upon you, and shall be my witnesses both in Jerusalem, and all Judea, and Samaria, and to the end of the earth. And having said these words, as they were looking on he was taken up, and a cloud received him from their sight. And as they looked steadily to heaven while he went, behold, two men stood by them in white clothing; and they said, Men of Galilee, why do you stand looking at heaven? This Jesus taken up from you to heaven shall so come in the manner in which you have seen him go to heaven.

3 Then they returned to Jerusalem from the mountain called [the Mount] of Olives, which is near Jerusalem, a sabbath day's

journey [distant]. And when they came, they went up into the upper room where staid Peter and John, and James and Andrew, Philip and Thomas, Bartholomew and Matthew, James the son of Alpheus and Simon the Zealot, and Judas the [brother] of James. All these continued with one accord in prayer, with the women, and with Mary the mother of Jesus, and his brothers.

4 And in those days Peter standing up in the midst of the brothers, said—the multitude together was about a hundred and twenty—Men and brothers, it was necessary that the Scripture should be fulfilled which the Holy Spirit spoke before by the mouth of David, concerning Judas who became a guide to them that apprehended Jesus; For he was numbered with us, and obtained the inheritance of this service. This man therefore purchased a field with the price of the wickedness, and falling headlong burst in the middle and all his bowels were poured out; and this became known to all who lived at Jerusalem, so that that field was called in their language Aceldamach, which is Field of blood. For it is written in the book of Psalms, Let his dwelling be desolate and let no one dwell in it, and his superintendency let another take. It is necessary therefore that one of the men who have gone with us all the time in which the Lord Jesus went in and out among us, beginning from the baptism of John till the day on which he was taken up from us, should be made with us a witness of his resurrection.

5 And they proposed two; Joseph called Barsabbas, who was also called Justus, and Matthias. And praying, they said, Do thou, Lord, the searcher of all hearts, show which of these two thou hast chosen to take the place of this service and apostleship from which Judas fell by transgression to go to his place. And they cast their lots, and the lot fell to Matthias, and he was numbered with the eleven apostles.

## CHAPTER II.

### THE DAY OF PENTECOST AND ITS BLESSINGS.

1 And when the day of Pentecost had come, they were all with one mind together. And suddenly there came from heaven a sound as of a violent wind borne along, and it filled all the

house where they were sitting; and there appeared to them divided tongues as of fire, and [one] sat on each one of them; and they were all filled with the Holy Spirit, and began to speak with tongues as the Spirit gave them utterance.

2 And there were Jews living at Jerusalem, pious men, of every nation under heaven; and when this sound was [heard], the multitude came together and were astonished, for they each one heard them speaking in his own language. And they were astonished and wondered, saying, Are not all these that speak Galileans? And how do we hear each one in our own language in which we were born, Parthians and Medes and Elamites, and those who live in Mesopotamia, Judea, and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and the parts of Lybia about Cyrene, and the Roman strangers, both Jews and proselytes, Cretes and Arabs, do we hear them speak in our tongues of the great works of God. And they were all astonished and perplexed, saying one to another, What does this mean? But others mocking said, They are full of sweet wine.

3 But Peter standing up with the eleven lifted up his voice and said to them, Men of Judea, and all who live at Jerusalem, be this known to you, and attend to my words. For these are not drunk as you suppose, for it is the third hour of the day [9 A.M.], but this is what was said by the prophet; In the last days, says God, I will pour out of my Spirit on all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams; and upon my male servants and upon my female servants in those days will I pour out of my Spirit, and they shall prophesy. And I will show prodigies in heaven above and signs on the earth below, blood and fire and a cloud of smoke. The sun shall be turned into darkness and the moon into blood, before the great and illustrious day of the Lord comes. And whoever shall call on the name of the Lord shall be saved.

4 Men of Israel, hear these words; Jesus the Nazoræan, a man approved by God to you by mighty works and prodigies and miracles, which God performed by him in the midst of you, as you yourselves know, this man, delivered up by the determinate counsel and foreknowledge of God, you have affixed to the cross, and killed by the hand of the wicked, him has God raised

up, having loosed the pains of death, as it was not possible that he should be held by it. For David says of him, I saw the Lord always before me, he is on my right hand that I should not be moved; therefore my heart rejoiced and my tongue was glad, and my flesh, moreover, shall also live in hope; for thou wilt not leave my soul in hades, nor suffer thy Holy One to see destruction. Thou hast made me know the ways of life, thou wilt fill me with joy with thy presence.

5 Men and brothers, let me speak to you freely of the patriarch David, that he both died and was buried, and his tomb is with us to this day. Being therefore a prophet, and knowing that God swore with an oath to him to set a descendant of his on his throne, foreseeing he spoke of the resurrection of Christ, that he was not left in hades neither did his flesh see destruction. This Jesus has God raised up, whose witnesses we all are. Being therefore exalted on the right hand of God, and receiving the promise of the Holy Spirit from the Father, he has poured this out which you both see and hear. For David ascended not to heaven, but he says, The Lord said to my lord, Sit on my right hand till I make your enemies your footstool. Let all the house of Israel therefore know certainly, that God has made this Jesus whom you crucified both Lord and Christ.

6 And hearing [this] they were distressed in mind, and said to Peter and the rest of the apostles, Men and brothers, what shall we do? And Peter said to them, Change your minds, and be baptized every one of you in the name of Jesus Christ for the forgiveness of sins, and you shall receive the gift of the Holy Spirit. For the promise is to you and your children, and to all that are afar off, as many as the Lord our God shall call. And with many other words he testified and exhorted, saying, Save yourselves from this perverse generation.

7 Then those that received his word were baptized, and there were added on that day about three thousand souls; and they attended constantly to the teaching and companionship of the apostles, the breaking of bread and the prayers. And fear was on every soul, and many prodigies and miracles were performed by the apostles. And all who believed were together and had all things common; and they sold their possessions and estates, and distributed them to all as any one had need; and continuing day

by day with one accord in the temple, and breaking bread from house to house, they partook of food with gladness and simplicity of mind, praising God, and having favor with all the people. And the Lord added the saved, day by day, to the assembly [church].

## CHAPTER III.

### THE IMPRISONMENT OF PETER AND JOHN.

1 And Peter and John went up together to the temple at the hour of prayer, which is the ninth hour. And a certain man lame from his birth was carried and placed daily at the gate of the temple which is called Beautiful, to ask charity of those going into the temple; who seeing Peter and John about to enter into the temple, asked to receive a charity. But Peter looking steadily at him with John, said, Look on us. And he gave his attention to them, expecting to receive something from them. But Peter said, Silver and gold have I none; but what I have, this I give you; in the name of Jesus Christ the Nazoræan, walk. And taking him by the right hand he raised him up; and immediately his feet and ankles were strengthened, and leaping up he stood and walked and entered with them into the temple, walking and leaping, praising God. And all the people saw him walking and praising God; and they knew him, that he was the one who sat for charity at the beautiful gate of the temple, and they were filled with wonder and astonishment at what had happened to him.

2 And as he held Peter and John, all the people ran to them in the porch which is called Solomon's, greatly wondering. And Peter seeing it answered the people, Men of Israel, why do you wonder at this? or why do you look intently at us as if by our power or piety we had made him walk? The God of Abraham, and Isaac, and Jacob, the God of our fathers, glorified his servant Jesus, whom you delivered up and denied before Pilate when he decided to release him; but you denied the Holy and Righteous One, and asked a murderer to be given you, but killed the Prince of life, whom God has raised from the dead, whose witnesses we are. And by the faith of his name, his name has made strong this man whom you behold and know, and the faith which is by him has

given him this entire soundness before you all. And now, brothers, I know that you did it without knowledge, as did also your rulers; but what God had before declared by the mouth of all the prophets that his Anointed should suffer, he has so accomplished. Change your minds, therefore, and turn yourselves, that your sins may be blotted out, that times of refreshing may come from the presence of the Lord, and he send to you Jesus Christ before appointed, whom heaven must receive till the times of the restoration of all things of which God has spoken by the mouth of his holy prophets since the world began. Moses indeed said, A prophet shall the Lord your God raise up to you, of your brothers, like me; him shall you hear in all things which he shall speak to you; and every soul which will not hear that prophet shall be destroyed from the people. And all the prophets, from Samuel and those following him in order, who have spoken, have also announced these days. You are the children of the prophets, and of the promise which God promised to our fathers, saying to Abraham, And in your offspring shall all the families of the earth be blessed. God having raised up his servant has sent him to you first, to bless you by turning each [one of you] from your evil ways.

3 And while they were speaking to the people, the priests, and the commander of the temple, and the Sadducees came upon them, being displeased because they taught the people and declared by Jesus the resurrection of the dead; and they laid hands on them and put them in prison till the next day; for it was now evening. But many of those that heard the word believed, and the number of the men became about five thousand.

4 And on the next day the rulers, and elders, and scribes assembled at Jerusalem, and Annas the chief priest, and Caiaphas, and John, and Alexander, and all that were of the family of the chief priesthood, and placing them in the midst, asked, By what power, or by what name, have you done this? Then Peter, full of the Holy Spirit, said to them, Rulers of the people and elders of Israel, if we are to-day examined concerning the good work done to the sick man, by what means he has been cured, be it known to you all, and to all the people of Israel, that in the name of Jesus Christ the Nazoræan, whom you crucified, whom God raised from the dead, by him has this man stood before you sound. This is the stone rejected by you builders, which has become the head

of a corner. And there is salvation in no other; for there is no other name given under heaven among men, by which we can be saved.

5 And seeing the boldness of Peter and John, and supposing that they were illiterate and common men, they wondered, and perceived that they had been with Jesus; and seeing the man standing with them cured, they could not dispute it. And commanding them to withdraw from the Sanhedrim, they conferred one with another, saying, What shall we do to these men? for that a notable miracle has been performed by them is manifest to all that live at Jerusalem, and we cannot deny it; but that it spread no further among the people, let us threaten them severely, [and charge them] to speak no more to any man in this name. And calling them, they charged them not to speak or teach at all in the name of Jesus. But Peter and John answered and said to them, Whether it is right in the sight of God to obey you rather than God, judge; for we cannot but tell what we have seen and heard. And threatening them still further, they dismissed them, not being able to punish them, on account of the people, because all glorified God for what was done; for the man was more than forty years old on whom this miracle of the cure was performed.

6 And being dismissed they came to their friends, and related to them what the chief priests and elders said to them. And when they heard it they lifted up their voice with one consent to God, and said, Master, thou who hast made heaven, and the earth, the sea, and all things in them, who by the mouth of thy servant David hast said, Why did the nations rage and the peoples devise vain things? the kings of the earth stood up, and the rulers were assembled together against the Lord, and against his anointed. For of a truth, in this city, both Herod and Pontius Pilate, with the gentiles and people of Israel, were assembled together against thy holy servant Jesus whom thou hast anointed, to do what thy hand and counsel before appointed to be done. And now, Lord, look down upon their threatenings, and grant to thy servants with all boldness to speak thy word, by stretching out thy hand, that cures and miracles and prodigies may be performed by the name of thy holy servant Jesus. And when they had prayed the place was shaken in which they were assembled, and they were all filled with the Holy Spirit, and spoke the word of God with boldness.

## CHAPTER IV.

THE LIBERALITY OF THE FIRST CHRISTIANS, ANANIAS AND SAPPHIRA, FURTHER PERSECUTION.

1 AND the multitude that believed had one heart and one soul, and none said that anything of his possessions was his; but they had all things common. And the apostles delivered the testimony of the resurrection of the Lord Jesus with great power, and great favor was towards them all. For no one among them was needy; for those who possessed lands or houses sold and brought the prices of the things sold, and laid them at the apostles' feet; and distribution was made to each as any one had need. And Joseph, called Barnabas by the apostles, which is interpreted, A son of consolation, a Levite, a Cyprian by birth, having land, sold it, and brought the money and laid it at the feet of the apostles.

2 And one Ananias by name, with Sapphira his wife, sold a possession, and he kept back a part of the price, his wife also being privy to it, and bringing a certain part laid it at the apostles' feet. But Peter said, Ananias, why has Satan filled your heart that you should lie to the Holy Spirit, and that you should keep back a part of the price of the land? Continuing unsold was it not yours, and when it was sold was it not at your disposal? Why did you propose this thing in your heart? You have not lied to men but to God. And Ananias hearing these words fell down and expired; and great fear was upon all who heard. And the young men arose and laid him out, and having carried him out buried him.

3 And after an interval of about three hours, his wife, not knowing what had happened, came in. And Peter answered her, Tell me whether you sold the field for so much? And she said, Yes; for so much. And Peter said to her, Why have you agreed together to try the Spirit of the Lord? Behold, the feet of those that buried your husband are at the door, and they shall carry you out. And she fell down immediately at his feet, and expired; and the young men coming in found her dead, and carried her out, and buried her by her husband. And great fear was on all the assembly [church], and on all that heard of these things.

4 And many miracles and prodigies were performed among the

people by the hands of the apostles; and they were all of one accord in Solomon's porch; and no one of the rest dared to join them, but the people magnified them; and believers were added the more to the Lord, multitudes both of men and women; so that they brought the sick into the streets and placed them on little beds and couches, that as Peter passed along even his shadow might overshadow some of them. And the multitude came together from the cities about Jerusalem, bringing the sick and those troubled by impure spirits, all of whom were cured.

5 And the chief priest arose, and all those with him, being the sect of the Sadducees, and were filled with wrath, and laid hands on the apostles, and put them in the public prison. But an angel of the Lord opening the prison doors by night led them out and said, Go, stand and speak in the temple to the people all the words of this life. And hearing this they entered into the temple early in the morning and taught. And the chief priest coming, and those with him, called the Sanhedrim together, and all the eldership of the children of Israel, and sent to the prison to have them brought.

6 But the officers going did not find them in the prison; and returning they reported, saying, The prison found we shut with all safety, and the guards standing before the doors, but opening we found no one within. And when they heard these words, both the priest and the commander of the temple and the chief priests doubted concerning them, what this could mean. But some one came and told them, Behold, the men whom you put in prison are standing in the temple, and teaching the people.

7 Then the commander going away with the officers brought them without violence, for they feared the people, lest they should be stoned; and having brought them they placed them before the Sanhedrim. And the chief priest asked them, saying, We charged you strictly not to teach in this name, and behold, you have filled Jerusalem with your teaching, and wish to bring this man's blood on us. And Peter answering, and the apostles, said, It is necessary to obey God rather than man. The God of our fathers raised up Jesus, whom you took and hung on a cross; him has God exalted, a Prince and Saviour at his right hand, to give a change of mind to Israel and the forgiveness of sins. And we are his witnesses of these things, and also the Holy Spirit which God has given to those that obey him.

8 And when they heard this they were highly offended, and took counsel to kill them. But a certain Pharisee in the Sanhedrim, by the name of Gamaliel, a teacher of the law, in honor with all the people, standing up requested them to put the men out a little while; and he said to them, Men of Israel, take heed to yourselves what you are about to do to these men. For before these days Theudas arose, saying that he was somebody, to whom a number of men, about four hundred, adhered, who was destroyed, and all who obeyed him passed away and came to nothing.

9 After him arose Judas the Galilean, in the days of the census, and drew away people after him; and he was destroyed, and all who obeyed him were dispersed. And now I tell you, abstain from these men, and let them alone; because if this design, or this work, is from men, it will be destroyed; but if it is from God, you cannot destroy them; lest you be found at some time to be fighting against God. And they were persuaded by him, and calling the apostles and scourging them, they charged them not to speak in the name of Jesus, and dismissed them. They went therefore from the presence of the Sanhedrim, rejoicing that they were accounted worthy to suffer shame for the name of [Christ]; and every day in the temple, and from house to house, they ceased not teaching and preaching the good news of Christ Jesus.

## CHAPTER V.

### THE APPOINTMENT OF SEVEN DEACONS, THE SERMON AND MARTYRDOM OF STEPHEN, AND A GENERAL PERSECUTION.

1 And in those days the disciples being multiplied, there was a complaint of the Hellenists against the Hebrews, that their widows were neglected in the daily service. And the twelve calling the multitude of the disciples, said, It is not desirable that we should leave the word of God to serve tables. Look out therefore, brothers, from among you seven men of good repute, full of the Holy Spirit, and of wisdom, whom we may set over this business; but we will attend continually to prayer, and the ministry of the word.

2 And the proposition pleased all the multitude, and they elected Stephen, a man full of faith and of the Holy Spirit, and

Philip and Prochorus, and Nicanor and Timon, and Parmenas, and Nicolaus a proselyte of Antioch, and set them before the Apostles; and they having prayed imposed hands on them. And the word of God increased, and the number of the disciples was greatly multiplied at Jerusalem, and a great multitude of the priests obeyed the faith.

3 And Stephen, full of grace and power, performed prodigies and great miracles among the people. But some members of the synagogue called that of the Libertines and Cyrenians and Alexandrians and of those from Cilicia and Asia, arose and disputed with Stephen, and were not able to resist the wisdom and spirit with which he spoke. Then they bribed men who said, We heard him speak blasphemous words against Moses and God. And they stirred up both the people, and the elders, and the scribes, and coming suddenly they seized him and led him to the Sanhedrim, and brought forward false witnesses who said, This man speaks incessantly against this holy place, and the law; for we have heard him say, that Jesus this Nazoræan will destroy this place and change the customs which Moses gave us. And all who sat in the Sanhedrim looking steadily at him saw his face like the face of an angel.

4 And the chief priest said, Are these things then so? And he said, Men, brothers, and fathers, hear. The God of glory appeared to our father Abraham when he was in Mesopotamia, before he lived in Haran, and said to him, Go out from your country and your kindred, and come to a land which I will show you. Then going out from the land of the Chaldeans, he lived in Haran. And thence, after the death of his father, he removed into this land in which you now live. And [God] gave him no inheritance in it, not the breadth of a foot, and promised to give it to him for a possession, and to his posterity after him, when as yet he had no son. And God said thus; that his posterity should be a stranger in a foreign land, and they shall enslave it and treat it injuriously four hundred years; and the nation which they shall serve will I judge, said God, and after that they shall come forth and serve me in this place.

5 And he gave him the ordinance of circumcision; and so he begat Isaac and circumcised him on the eighth day, and Isaac, Jacob, and Jacob the twelve patriarchs. And the patriarchs envy-

ing Joseph sold him into Egypt; and God was with him and delivered him from all his afflictions, and gave him favor and wisdom in the sight of Pharaoh king of Egypt, and [he] made him governor over Egypt and all his house.

6 And there came a famine on all the land of Egypt and Canaan, and great affliction, and our fathers found no provisions. But Jacob hearing that there was grain in Egypt, sent our fathers the first time; and the second time Joseph was made known to his brothers, and Joseph's family was made known to Pharaoh. And Joseph sent and called for his father Jacob, and all the family of seventy-five souls. And Jacob went down to Egypt, and died, he and our fathers; and they carried him back to Shechem and buried him in the tomb which Abraham bought for money of the sons of Hamor the father of Shechem.

7 But when the time of the promise which God made with an oath to Abraham was at hand, the people increased and became numerous in Egypt, till another king arose who knew not Joseph. This [king] dealt deceitfully with our race, and treated injuriously our fathers, causing their infants to be exposed that they might not be preserved alive.

8 At that time Moses was born, and was beautiful in the sight of God, and was nourished three months in his father's house; but being exposed, the daughter of Pharaoh took him up and nourished him as her own son. And Moses was educated in all the wisdom of the Egyptians, and was mighty in his words and works. And when he was forty years old, it came into his mind to visit his brothers, the children of Israel. And seeing one injured he defended him, and executed judgment for the oppressed, smiting the Egyptian. And he thought his brothers would understand that God would give them salvation by his hand; but they understood not.

9 On the following day also he showed himself to them as they contended, and urged them to peace, saying, Men, you are brothers; why do you injure one another? But he that injured his neighbor repelled him, saying, Who made you a ruler and a judge over us? Will you kill me as you did the Egyptian, yesterday? And Moses fled at that saying, and lived a stranger in the land of Midian, where he begat two sons.

10 And forty years being completed there appeared to him in

the wilderness of Mount Sinai, an angel in a flame of fire, in a bush. And Moses seeing it, wondered at the sight; and coming near to look at it, there was a voice of the Lord, I am the God of your fathers, the God of Abraham, and Isaac, and Jacob. And Moses being afraid dared not look at it. And the Lord said to him, Put off your shoes from your feet; for the place on which you stand is holy ground. I have seen the affliction of my people in Egypt, and have heard their groaning, and have come down to deliver them; and now come, I will send you to Egypt.

11 This is the Moses whom they denied, saying, Who made you a ruler and a judge? Him did God send to be a ruler and a redeemer by the hand of the angel that appeared to him in the bush. This man brought them out, having performed prodigies and miracles in Egypt, and at the Red Sea, and in the wilderness forty years. This is the Moses who said to the children of Israel, A prophet shall God raise up for you, of your brothers, like me. This is he that was with the assembly in the wilderness, with the angel who spoke to him on Mount Sinai, and with our fathers, who received the living oracles to give us, whom our fathers would not obey, but thrust him away and turned back in their hearts to Egypt, saying to Aaron, Make us gods to go before us; for this Moses who led us up out of Egypt, we know not what has happened to him.

12 And they made a calf in those days, and offered a sacrifice to the idol, and rejoiced in the works of their hands. And God turned and gave them up to serve the host of heaven, as it is written in the book of the prophets; Did you offer victims and sacrifices to me forty years in the wilderness, house of Israel, and take up the tabernacle of Moloch, and the star of the god Rephan, figures which you made to worship? I will even remove you beyond Babylon.

13 Our fathers in the wilderness received the tabernacle of the testimony, as he that spoke to Moses charged him to make it according to the pattern which he had seen; which also our fathers receiving it in succession brought with Joshua into the possession of the nations, whom God expelled before the face of our fathers till the days of David; who found favor with God and desired to find a dwelling for the God of Jacob. And Solomon built him a house. But the Most High dwells not in [temples] made with hands, as

the prophet says; Heaven is my throne, and the earth my footstool; what house will you build me, says the Lord, or what is the place of my rest? Has not my hand made all these things? Still necked, and uncircumcised in heart and ears, you always fight against the Holy Spirit; as your fathers did, you also do. Which of the prophets did not your fathers persecute? And they killed those who foretold the coming of the Righteous One, of whom you now have become betrayers and murderers, who have received the law by orders of angels and have not kept it.

14 And when they heard these things they were enraged in their minds and gnashed their teeth upon him. But he being full of the Holy Spirit, looking steadily to heaven saw the glory of God and Jesus standing on the right hand of God, and said, Behold, I see the heavens opened and the Son of man standing on the right hand of God. And crying with a loud voice they stopped their ears and rushed upon him with one accord, and casting him out of the city, stoned him. And the witnesses laid down their clothes at the feet of a young man called Saul, and they stoned Stephen, calling and saying, Lord Jesus, receive my spirit. And kneeling down he cried with a loud voice, Lord, lay not this sin to their charge. And having said this he fell asleep. And Saul consented to his death.

15 And at that time there was a great persecution of the church at Jerusalem; and they were all scattered abroad through the regions of Judea and Samaria, except the apostles. And pious men buried Stephen and made a great lamentation for him. But Saul persecuted the church, and going from house to house, seizing men and women, committed them to prison.

## CHAPTER VI.

THE EARLY MINISTRY OF PHILIP THE DEACON, THE CONVERSION OF THE SAMARITANS, THE ETHIOPIAN EUNUCH.

1 Being scattered abroad, therefore, they went everywhere preaching the good news of the word; and Philip going down to a city of Samaria preached Christ to them. And the multitudes attended with one accord to the things said by Philip, when they heard him and saw the miracles which he performed. For impure

spirits came out of many who had them, crying with a loud voice; and many paralytics and lame persons were cured; and there was great joy in that city.

2 And there was a man by the name of Simon who formerly practised magic in that city, and astonished the nation of Samaria, saying that he was some great person, to whom all from the least to the greatest attended, saying, This is the power of God which is called great. And they attended to him because for a long time he had astonished them with his magic arts. But because they believed Philip preaching the good news of the kingdom of God and the name of Jesus Christ, they were baptized both men and women. And Simon also himself believed, and being baptized attended constantly on Philip; and beholding the mighty works and miracles that were performed, he was astonished.

3 And the apostles at Jerusalem hearing that Samaria had received the word of God, sent to them Peter and John, who came down and prayed for them that they might receive the Holy Spirit; for it had not yet fallen on any of them, only they were baptized in the name of the Lord Jesus. Then they laid hands on them and they received the Holy Spirit. And Simon seeing that the Holy Spirit was given by the imposition of the hands of the apostles, offered them money, saying, Give me this power, that on whomsoever I lay my hand he may receive the Holy Spirit. But Peter said to him, Your money go to perdition with you; because you have thought to purchase the gift of God with money You have no part nor inheritance in this work; for your heart is not right before God. Turn your mind therefore from this your wickedness, and pray the Lord if perhaps the thought of your mind may be forgiven you; for I see you are in the gall of bitterness and bond of wickedness. And Simon answered and said, Pray to the Lord for me, that none of the things which you have said may come upon me.

4 They then having fully testified and spoken the word of the Lord, returned to Jerusalem, and preached the good news to many villages of the Samaritans. And an angel of the Lord spoke to Philip, saying, Arise and go to the south, by the way that leads from Jerusalem to Gaza; this is a wilderness. And he arose and went. And behold a man, an Ethiopian eunuch, an officer of Candace queen of the Ethiopians, who was over all her treasures, who

had come to Jerusalem to worship, and he was returning and sitting in his chariot reading the prophet Isaiah.

5 And the Spirit said to Philip, Go forward and join yourself to his chariot. And Philip running forward heard him reading the prophet Isaiah, and he said, Do you really understand what you read? And he said [No]; for how can I unless some one teaches me? And he invited Philip to come up and sit with him. And the passage of Scripture which he was reading, was this; As a sheep is led to slaughter, and as a lamb before one that shears him is dumb, so he opened not his mouth. In his humiliation his judgment was taken away; and who will tell of his generation? for his life was taken from the earth.

6 And the eunuch answered and said to Philip, Of whom I pray you does the prophet say this? of himself or of some other one? And Philip opening his mouth, and beginning from this Scripture, preached to him the good news of Jesus. And as they went on the way they came to a certain water, and the eunuch said, Behold water; what hinders me from being baptized? And he commanded the chariot to stop, and they both went down to the water, both Philip and the eunuch, and he baptized him. And when they went up from the water the Spirit of the Lord caught away Philip, and the eunuch saw him no more; for he went his way rejoicing. But Philip was found at Azotus, and passing through he preached the good news to all the cities till he came to Cæsarea.

## CHAPTER VII.

### THE CONVERSION OF SAUL, PETER CURING ÆNEAS, AND RAISING DORCAS FROM THE DEAD.

1 But Saul, yet breathing out threatening and slaughter against the disciples of the Lord, went to the chief priest and asked of him letters to Damascus to the synagogues, that if he found any of that way, he might bring them bound, men and women, to Jerusalem. And he was going and had come nigh to Damascus, and suddenly a light shone around him from heaven, and falling on the earth he heard a voice saying to him, Saul, Saul, Why do you persecute me? And he said, Who are you, Lord? And he said, I am Jesus whom you persecute. But arise

and enter into the city, and it shall be told you what you must do. And the men travelling with him stood amazed, hearing indeed the voice, but beholding no one. And Saul arose from the earth, and his eyes being opened he saw nothing; and leading him by the hand they conducted him to Damascus. And he was three days without sight, and neither eat nor drank.

2 And there was a certain disciple at Damascus by the name of Ananias, and the Lord said to him in a vision, Ananias. And he said, Behold, I am here, Lord. And the Lord said to him, Arise and go to the street called Straight, and inquire at the house of Judas for [a man] by the name of Saul of Tarsus; for behold, he prays, and has seen a man by the name of Ananias coming and putting a hand on him, that he might receive his sight. And Ananias answered, Lord, I have heard by many of this man, how much evil he has done to your saints at Jerusalem; and here he has power from the chief priests to bind all that call on your name. But the Lord said to him, Go, for he is a chosen vessel to me, to bear my name both before nations and kings, and the children of Israel; for I will show him how great things he must suffer for my name.

3 And Ananias went and entered into the house, and laying hands on him said, Brother Saul, the Lord has sent me, Jesus who appeared to you on the way which you came, that you may receive sight and be filled with the Holy Spirit. And immediately there fell from his eyes as it were scales, and he received his sight, and rising up was baptized, and having received food was strengthened.

4 And he was with the disciples at Damascus some days; and immediately in the synagogues he preached Jesus, that this is the Son of God. And all that heard him were astonished and said, Is not this he that destroyed those who called on this name at Jerusalem, and has come here for this purpose, that he might lead them bound to the chief priests? But Saul increased in power and confounded the Jews living at Damascus, proving that this is the Christ.

5 And when some days had passed, the Jews took counsel to kill him; and their design was made known to Saul. And they watched the gates day and night to kill him; but the disciples

took him by night and sent him away by the wall, letting him down in a store-basket.

6 And going to Jerusalem he endeavored to join the disciples; and they all feared him, not believing that he was a disciple. But Barnabas took him and brought him to the apostles, and related to them how he had seen the Lord in the way, and that he had spoken to him, and how he had spoken boldly in Damascus in the name of Jesus. And he was with them, entering in and going out at Jerusalem, and speaking boldly in the name of the Lord; and he spoke and disputed with the Hellenists; and they undertook to kill him; but the brothers knowing it led him away to Cæsarea and sent him to Tarsus.

7 Then had the church peace in all Judea and Galilee and Samaria, and being built up, and walking in the fear of the Lord, and in the comfort of the Holy Spirit, they were multiplied. And Peter passing through all places, went down also to the saints living at Lydda. And he found there a certain man by the name of Æneas, who had lain on a bed for eight years, and was a paralytic. And Peter said to him, Æneas, Jesus Christ cures you; arise and make your bed for yourself. And he immediately arose; and all those who lived at Lydda and Sharon saw him, and turned to the Lord.

8 And there was at Joppa a certain female disciple called Tabitha, which being interpreted is called, Dorcas; she was full of good works and charities which she bestowed. And in those days she was sick and died; and having washed they put her in an upper room. But Lydda being nigh to Joppa, the disciples hearing that Peter was there sent two men to him requesting, Do not delay to come to us. And Peter arose and came with them; and when he had come they led him into the upper room, and all the widows stood by weeping and showing the coats and garments which Dorcas made while she was with them. And Peter putting them all out knelt down and prayed, and turning to the body he said, Tabitha, arise! And she opened her eyes, and seeing Peter sat up. And giving her his hand he raised her up, and calling the saints and widows presented her living. And this was known in all Joppa, and many believed on the Lord. And Peter continued many days at Joppa with one Simon a tanner.

## CHAPTER VIII.

THE CONVERSION OF CORNELIUS, AND OTHER GENTILES.

1 And a certain man at Cæsarea, named Cornelius, a centurion of the cohort which was called the Italian, a pious man, and one fearing God with all his house, and bestowing many charities on the people, and praying to God always, saw clearly in a vision, about the ninth hour of the day, an angel of God coming to him, and saying to him, Cornelius. And looking steadily at him and being afraid, he said, What is wanted, Lord? And he said to him, Your prayers and charities have come up as a memorial before God. And now send men to Joppa and call for a certain Simon who is called Peter; he lodges with one Simon a tanner, whose house is by the sea. And when the angel who spoke to him had departed, he called two of the house servants, and a pious soldier of those that attended constantly on him, and having related all things to them sent them to Joppa.

2 And on the next day, as they were pursuing their journey and had come nigh to the city, Peter went upon the house to pray, about the sixth hour. And he was hungry and wished to eat; and while they were preparing a trance came upon him, and he beheld heaven opened, and a certain vessel like a great sheet descending, let down by four corners to the earth, in which were all the quadrupeds and reptiles of the earth, and birds of heaven. And a voice came to him, Arise, Peter, kill and eat. But Peter said, By no means, Lord, for I have never eaten any thing common and impure. And a voice came to him again, a second time, What God has purified, regard not common. And this was done thrice, and immediately the vessel was taken up to heaven.

3 And while Peter doubted with himself what the vision which he had seen meant, behold, even [then] the men sent by Cornelius, having inquired for the house of Simon, stood at the gate, and calling aloud asked if Simon who was called Peter lodged there. And while Peter was considering of the vision, the Spirit said to him, Behold, men seek you; arise and go down and go with them without hesitation, for I have sent them. And Peter went down to the men and said, Behold, I am the man whom you seek; what is the cause for which you have come? And they

said, Cornelius a centurion, a righteous man, and one that fears God, and esteemed by all the nation of the Jews, was divinely instructed by a holy angel to send for you to his house and hear words from you. Then he called them in and entertained them.

4 And the next day he arose and went with them, and some of the brothers from Joppa went with him. And on the day following they came to Cæsarea; and Cornelius was expecting them, and had called together his relations and particular friends. And when Peter came in Cornelius met him, and falling down at his feet worshipped him. But Peter raised him up saying, Arise, I also am a man. And conversing with him he went in, and found many come together; and he said to them, You know that it is not lawful for a Jew to associate with a man of another nation, or come into his house; and God has taught me not to call any man common or impure; wherefore, being sent for I also came without objecting. I ask therefore for what reason you have sent for me? And Cornelius said, From the fourth hour of the day I fasted till this hour, and at the ninth hour I was praying in my house, and behold, a man stood before me in splendid clothing, and said, Cornelius, your prayer is heard and your charities are remembered before God. Send therefore to Joppa and call Simon who is called Peter; he lodges at the house of Simon a tanner, by the sea, who when he has come will speak to you. Immediately therefore I sent to you, and you have done well to come. Now therefore we are all present before God to hear all things which God has commanded you.

5 And Peter opening his mouth said, Of a truth I perceive that God is not a respecter of persons, but in every nation he that fears him and does righteousness is acceptable to him. The word which he sent to the children of Israel, preaching the good news of peace by Jesus Christ,—he is Lord of all,—you know; the word which was [preached] through all Judea, beginning in Galilee after the baptism which John preached, Jesus from Nazareth, how God anointed him with the Holy Spirit and power, who went about doing good and curing all that were subjugated by the devil, for God was with him; and we are witnesses of all things which he did, both in the land of Judea, and at Jerusalem, whom also they killed, hanging him on a cross. This [man] did God raise up on the third day, and permitted him to be made manifest,

not to all the people, but to witnesses chosen before by God, to us, who eat and drank with him after he rose from the dead; and he commanded us to preach to the people and testify fully that he is appointed by God the judge of living and dead. To him all the prophets bear witness, that every one who believes in him has forgiveness of sins through his name.

6 While Peter was yet speaking these words the Holy Spirit fell on all who heard the word. And those of the circumcision who came with Peter were astonished, that on the gentiles also the gift of the Holy Spirit was poured out; for they heard them speaking with tongues and magnifying God. Then Peter answered, Can any forbid water that these should be baptized, who have received the Holy Spirit as we also have? And he commanded that they should be baptized in the name of the Lord. Then they desired him to remain some days.

## CHAPTER IX.

PETER CALLED TO ACCOUNT FOR ASSOCIATING WITH GENTILES, AND JUSTIFIED; PREACHING TO THE GENTILES CONTINUED.

1 And the apostles and brothers who were in Judea heard that the gentiles received the word of God. And when Peter went up to Jerusalem, those of the circumcision contended with him, saying, You went in to men that were uncircumcised, and eat with them. And Peter began and related to them in order, saying, I was in the city of Joppa praying, and I saw a vision in a trance, a vessel like a great sheet descending, let down by the four corners from heaven, and it came to me; and looking into it attentively I perceived and saw the quadrupeds of the earth and wild beasts and reptiles and birds of heaven. And I heard a voice saying to me, Arise, Peter, kill and eat. And I said, By no means, Lord, for nothing common or impure has ever entered into my mouth. And a voice answered from heaven a second time, What God has purified do not you regard common. And this was done thrice, and again all were taken up to heaven.

2 And behold, immediately three men came to the house in which I was, being sent for me from Cæsarea. And the Spirit

told me to go with them. And these six brothers also went with me, and we entered into the house of the man. And he told us how he had seen the angel in his house standing and saying to him, Send to Joppa and call Simon who is called Peter, who will speak words to you by which you shall be saved and all your house. And when I began to speak the Holy Spirit fell on them as also on us in the beginning. And I remembered the word of the Lord how he said, John indeed baptized with water, but you shall be baptized with the Holy Spirit. If therefore God gave the gift equally to them and to us, who believed on the Lord Jesus Christ, who was I that I should be able to forbid God? And hearing these things they were silent, and glorified God, saying, Then to the gentiles also has God indeed given the change of mind to life.

3 And those scattered abroad by the affliction which commenced with Stephen, went even to Phenicia, and Cyprus, and Antioch, speaking the word to no one but Jews only. But some of them, Cyprians and Cyrenians, who came to Antioch, spoke to the Greeks preaching the good news of the Lord Jesus. And the hand of the Lord was with them, and a great number believed and turned to the Lord. And a report concerning them was brought to the ears of the church at Jerusalem, and they sent Barnabas to go as far as Antioch; who having come and seen the grace of God rejoiced, and exhorted all to adhere to the Lord with the purpose of the heart; for he was a good man and full of the Holy Spirit and of faith. And a great multitude were added to the Lord.

4 And he went to Tarsus to seek for Saul, and found and brought him to Antioch. And he was with them, and they met a whole year with the church and taught a great multitude; and the disciples first took the name of Christians at Antioch.

5 And in those days prophets came down from Jerusalem to Antioch; and one of them, by the name of Agabus, standing up signified by the spirit that a great famine was about to come on all the world; which also came under Claudius Cæsar. And each of the disciples, according to his ability, determined to send help to the brethren living in Judea; which they also did, sending to the elders by the hand of Barnabas and Saul.

## CHAPTER X.

PERSECUTION BY HEROD AGRIPPA, HIS DEATH.—A.D. 44.

1 And at that time Herod the king put forth his hands to injure some of the church. And he killed James the brother of John with the sword. And seeing that it pleased the Jews, he proceeded to apprehend Peter also,— and it was during the days of unleavened bread,— and having seized he put him in prison, committing him to four companies of four soldiers each to guard him, wishing after the passover to bring him before the people. Peter therefore was kept by the guard; but prayer was made incessantly by the church to God for him. And when Herod was about to bring him forward, on that night Peter was sleeping between two soldiers, bound with two chains, and guards kept watch before the door. And behold, an angel of the Lord came, and a light shone in the building; and striking Peter on the side he awoke him saying, Arise quickly. And his chains fell off from his hands. And the angel said to him, Gird yourself, and tie on your sandals. And he did so. And he said to him, Put your cloak about you, and follow me. And going out he followed him, and knew not that it was real which was done by the angel, but thought he saw a vision. And passing through the first guard, and the second, they came to the iron gate leading into the city, which opened to them of itself, and going out they went forward one street, and immediately the angel left him. And Peter coming to himself said, Now I know that the Lord has really sent his angel and delivered me from the hand of Herod and all the expectation of the Jews.

2 And considering within himself he came to the house of Mary the mother of John called Mark, where a great number were assembled together and praying. And knocking at the door of the gate, a female servant, called Rhoda, came to listen, and knowing the voice of Peter she did not open the gate from joy, but ran in and told that Peter stood before the gate. But they said to her, You are mad. But she asserted strongly that it was so. And they said, It is his angel. But Peter continued knocking; and having opened they saw him, and were astonished. And making signs to them with his hand to be silent, he related how the Lord had

conducted him out of the prison, and said, Tell these things to James and the brothers. And going out he departed to another place.

3 And when it was day there was no small stir among the soldiers as to what had become of Peter. And Herod seeking and not finding him, examined the guards, and commanded them to be put to death, and going down from Judea to Cæsarea remained [there].

4 And he was displeased with the Tyrians and Sidonians; but they came with one accord to him, and having persuaded Blastus who was over the king's bedchamber, desired peace, because their country was nourished by the king's. And on an appointed day Herod having put on his royal apparel, and sitting on the tribunal, made a speech to them; and the people shouted, It is the voice of a god, and not of a man. And an angel of the Lord instantly smote him because he gave not glory to God, and being eaten with worms he expired. And the word of God grew and was increased.

## CHAPTER XI.

### THE FIRST MISSION OF PAUL AND BARNABAS TO CYPRUS AND ASIA MINOR. — A.D. 46–49.

1 And Barnabas and Saul returned from Jerusalem, having performed the service, taking with them also John who was called Mark. And there were prophets and teachers in the church at Antioch; Barnabas and Simeon called Niger [the black], and Lucius the Cyrenian, and Manaen the foster brother of Herod the Tetrarch, and Saul. And while they served the Lord and fasted, the Holy Spirit said, Separate me Barnabas and Saul for the work to which I have called them. Then having fasted and prayed and imposed hands on them, they sent them forth. They, therefore, being sent forth by the Holy Spirit went down to Seleucia, and thence sailed to Cyprus; and coming to Salamis, they preached the word of God in the synagogues of the Jews; and they also had John for a servant.

2 And having gone through the whole island to Paphos, they found a certain magian, a false prophet, a Jew, whose name was Barjesus, who was with the proconsul Sergius Paulus, an

intelligent man. This man having called for Barnabas and Saul desired to hear the word of God; but Elymas the magian, for so his name is interpreted, opposed them, seeking to turn away the proconsul from the faith. But Saul, [called] also Paul, filled with the Holy Spirit, looking steadily at him said, O full of all deceit and all craft, son of a devil, enemy of all righteousness, will you not cease to pervert the right ways of the Lord? And now, behold, the hand of the Lord is upon you, and you shall be blind, not seeing the sun for a season. And immediately there fell upon him a mist and darkness, and going about he sought guides. Then the proconsul seeing what was done believed, and was astonished at the teaching of the Lord.

3 And those with Paul, sailing from Paphos, went to Perga in Pamphylia; but John left them and returned to Jerusalem. And passing on from Perga, they went to Antioch in Pisidia, and going into the synagogue on the Sabbath they sat down. And after the reading of the law and the prophets, the synagogue rulers sent to them, saying, Men and brothers, if you have any word of exhortation for the people, speak.

4 And Paul stood up, and motioning with his hand, said, Men of Israel, and you that fear God, hear. The God of this people chose our fathers, and raised up the people in the exile in the land of Egypt, and brought them out of it with a high arm. And when he had borne with their conduct forty years in the wilderness, and had destroyed seven nations in the land of Canaan, he distributed their land to them by lot. And after this he gave judges four hundred and fifty years till Samuel the prophet. And then they asked for a king, and God gave them Saul the son Kish, a man of the tribe of Benjamin, forty years; and removing him, he raised up for them David for a king, of whom also he said and testified, I have found David, the son of Jesse, a man after my heart, who will do all my will.

5 Of the posterity of this man, according to his promise, has God raised up to Israel a Saviour, Jesus; John having preached before his coming the baptism of a change of mind to all the people of Israel. And when John completed his course, he said, Who do you suppose I am? I am not [the Christ]; but behold, there comes after me one the sandal of whose feet I am not worthy to untie.

6 Men and brothers, children of the race of Abraham, and you that fear God, the word of this salvation is sent to you. For those living at Jerusalem, and their rulers, not knowing him and the words of the prophets which are read every sabbath, fulfilled them by condemning [him]; and [although] they found no cause of death [in him], they requested of Pilate that he might be destroyed; and when they had performed all things written of him, they took him down from the cross and placed him in a tomb. But God raised him from the dead, and he appeared many days to those who went up with him from Galilee to Jerusalem, who are now his witnesses to the people. And we declare to you the good news of the promise made to the fathers, that God has fulfilled this to us their children in raising up Jesus, as it is written also in the first psalm, You are my son, to-day have I begotten you. And that he raised him from the dead never more to return to destruction, he said thus; I will give you the sure promises of David. Wherefore also in another place he says, Thou wilt not suffer thy holy one to see destruction. For David, having in his generation served the will of God, fell asleep, and was gathered to his fathers and saw destruction; but he whom God raised up saw not destruction. Be it known to you therefore, men and brothers, that through this man is preached to you the forgiveness of sins, and every one who believes is justified by him from all things from which you could not be justified by the law of Moses. See then that what is said by the prophets does not come upon you; Behold, despisers, and wonder and perish, for I perform a work in your days, a work which you shall by no means believe even if one declares it to you.

7 And when they had gone out, [the people] requested that these words might be spoken to them on the next sabbath. And the congregation being dismissed, many of the Jews and pious proselytes followed Paul and Barnabas, who gave them additional instructions, and persuaded them to continue in the grace of God. And on the following sabbath almost all the city came together to hear the word of the Lord. And the Jews seeing the multitudes were filled with envy, and contradicted the things said by Paul, disputing and blaspheming. And both Paul and Barnabas speaking boldly said, It was necessary that the word of God should first be spoken to you; but since you cast it away, and judge yourselves unworthy of eternal life, behold, we turn to the gentiles. For

thus has the Lord commanded us; I have set you for a light of nations, that you should be a salvation even to the end of the earth. And the gentiles hearing this rejoiced and glorified the word of the Lord, and as many as were appointed to eternal life believed; and the word of the Lord was spread through all the country. But the Jews excited the pious and honorable women, and the first men of the city, and raised a persecution against Paul and Barnabas, and cast them out from their limits. And shaking off the dust of their feet against them, they went to Iconium; and the disciples were filled with joy and the Holy Spirit.

8 And at Iconium they went together into the synagogue of the Jews, and so spoke that a great multitude of the Jews and Greeks believed. But the unbelieving Jews excited the minds of the gentiles against the brothers, and made them ill-disposed. Then they spent a long time in speaking boldly for the Lord, who testified to the word of his grace by granting miracles and prodigies to be performed by their hands. And the multitude of the city were divided; some were with the Jews, and some with the apostles. And when a design was formed by the gentiles and Jews with their rulers to treat them injuriously, and stone them, knowing it, they fled to the cities of Lycaonia, Lystra and Derbe, and the surrounding country, and preached the good news there.

9 And there sat a certain man at Lystra, infirm in his feet, lame from his birth, who had never walked. This man heard Paul speaking, who, looking steadily at him and seeing that he had faith to be cured, said with a loud voice, Stand up erect on your feet. And he leaped, and walked. And the multitude seeing what Paul did, lifted up their voice in the language of Lycaonia, saying, The gods have come down to us in the likeness of men; and they called Barnabas, Jupiter, and Paul, Mercury, because he was a master of eloquence. And the priest of the Jupiter which was before the city brought bulls and garlands to the gates, and wished to offer sacrifices with the multitudes. But the apostles Barnabas and Paul hearing of it, rending their clothes ran among the multitude, crying and saying, Men, why do you do these things? We are also men subject to like sufferings with you, preaching that you should turn from these vain [services] to the living God, who made heaven and earth, and the sea, and all things in them, who in past generations permitted all nations to

walk in their own ways; although indeed he left not himself without a witness, doing good, giving rains from heaven and fruitful seasons, filling our hearts with food and gladness. And saying these things they with difficulty restrained the multitudes from sacrificing to them.

10 But Jews came from Antioch and Iconium, and having persuaded the multitudes, and having stoned Paul, they dragged him out of the city, supposing that he was dead. But while the disciples stood around him, he arose and entered into the city. And on the next day he went away with Barnabas to Derbe. And having preached the good news to that city, and made many disciples, they returned to Lystra, and Iconium, and Antioch, confirming the souls of the disciples, and exhorting them to continue in the faith, and that through many afflictions we must enter into the kingdom of God. And having appointed them elders in every church, and having prayed with fasting, they commended them to the Lord in whom they had believed.

11 And passing through Pisidia they came to Pamphylia, and having spoken the word in Perga they went down to Attalia, and thence sailed to Antioch, whence they had been commended to the favor of God for the work which they performed. And having arrived, and assembled the church, they reported what God had done with them, and that he had opened the door of faith to the gentiles. And they remained there not a little time with the disciples.

## CHAPTER XII.

THE COUNCIL AT JERUSALEM ON CIRCUMCISION. — A.D. 50.

1 And certain persons having come down from Judea taught the brothers, If you are not circumcised according to the custom of Moses you cannot be saved. There being therefore no little dissension and disputation of Paul and Barnabas with them, they determined that Paul and Barnabas and some others of them should go up to the apostles and elders at Jerusalem, concerning this question. They, therefore, being sent forward by the church, went to Phenicia and Samaria, relating the conversion of the gentiles, and caused great joy to all the brothers. And when they came to Jerusalem they were received by the church, and the

apostles, and the elders, and related what things God had done with them. But some of those of the sect of the Pharisees who had believed, rose and said, that it is necessary to circumcise them, and to command them to keep the law of Moses.

2 And the apostles and elders were assembled together to see about this matter. And after there had been much debate, Peter rose and said to them, Men and brothers, you know that in former days God chose among you that the gentiles should hear by my mouth the word of the gospel and believe. And the heart-searching God testified to them, giving to them the Holy Spirit even as to us, and made no difference between us and them, purifying their hearts by the faith. Now, therefore, why do you try God, to put on the necks of the disciples a yoke which neither our fathers nor we could bear. But we believe that we shall be saved through the grace of the Lord Jesus in the same manner as they.

3 And all the multitude was silent, and heard Barnabas and Paul relate what miracles and prodigies God performed among the gentiles through them. And after they were silent, James answered, saying, Men and brothers, hear me. Simeon has related how God first visited the gentiles to take a people for his name. And with this agree the words of the prophets, as it is written, After this will I return and build up the tabernacle of David which had fallen down, and rebuild its ruins, and set it up, that the rest of men may seek the Lord, even all the nations on whom my name has been called, says the Lord who does these things, known from eternity. Wherefore I judge that we ought not to trouble those who turned to God from the gentiles, but to send to them to abstain from things sacrificed to idols, and fornication, and things strangled, and blood. For Moses from ancient times has those who preach him in every city, being read in the synagogues every sabbath.

4 Then it seemed good to the apostles and elders, with all the assembly [the church], to send delegates from themselves to Antioch with Paul and Barnabas, Judas called Barsabbas, and Silas, leading men among the brothers, writing by their hand, The apostles and elders and brothers, to the brothers in Antioch and Syria and Cilicia, who are of the gentiles, greeting. Since we heard that some going out from us have troubled you with words sub-

verting your souls, to whom we gave no charge, it seemed good to us, being of one opinion, to send delegates to you with our beloved Barnabas and Paul, men who have hazarded their lives for the name of our Lord Jesus Christ. We have sent, therefore, Judas and Silas, and they will tell you the same things by word. For it seemed good to the Holy Spirit, and to us, to put no greater burden upon you except these necessary things; that you should abstain from things sacrificed to idols, and blood, and things strangled, and fornication, from which if you keep yourselves you will do well. Farewell.

5 They, therefore, being dismissed went to Antioch, and assembling the multitude delivered the epistle. And reading it they rejoiced at the exhortation. And Judas and Silas being themselves also prophets, exhorted the brothers with much argument, and confirmed them. And having staid [some] time, they were dismissed in peace by the brothers to those that sent them. But Paul and Barnabas remained at Antioch, teaching and preaching with many others the word of the Lord.

## CHAPTER XIII.

PAUL'S SECOND MISSION TO ASIA MINOR. — A.D. 51–52.

1 And after some days Paul said to Barnabas, Let us return and visit the brothers in every city in which we preached the word of the Lord, [and see] how they do. And Barnabas wished to take with them John called Mark; but Paul thought not best to take with them one who deserted them at Pamphylia and did not go with them to the work. And there was a sharp contention, so that they separated from each other; and Barnabas taking Mark sailed to Cyprus.

2 But Paul choosing Silas went out, commended to the favor of the Lord by the brothers. And he passed through Syria and Cilicia confirming the churches. And he went to Derbe and Lystra. And behold, there was a certain disciple there by the name of Timothy, a son of a Jewish woman, a believer, but of a Greek father, who was commended by the brothers in Lystra and Iconium. Him Paul wished to have go with him; and he took and circumcised him on account of the Jews who were in those places; for all knew that his father was a Greek.

3 And when he went through the cities he gave them the ordinances to observe which had been determined by the apostles and elders at Jerusalem.

4 Then the churches were strengthened in the faith, and increased in number daily. And passing through Phrygia and the country of Galatia, being forbidden by the Holy Spirit to speak the word in Asia, coming by Mysia they endeavored to go into Bithynia; and the Spirit of Jesus did not permit them; and passing by Mysia they went down to Troas. And a vision appeared by night to Paul; a certain man of Macedonia standing, asking him, and saying, Come over into Macedonia and help us. And when he saw the vision we immediately sought to go into Macedonia, concluding that the Lord had called us to preach the good news to them.

## CHAPTER XIV.

PAUL AND HIS COMPANY AT PHILIPPI ON THEIR FIRST MISSION TO EUROPE. — A.D. 52–53.

1 And sailing from Troas we came in a direct course to Samothracia, and on the next day to Neapolis, and thence to Philippi, which is the chief city of that part of Macedonia, [and] a colony. And we spent some days in that city. And on the sabbath we went out of the gate, by the river, where the proseuche [place of prayer] usually was, and sitting down we spoke to the women who came together. And a certain woman by the name of Lydia, a dealer in purple, of the city of Thyatira, who worshipped God, heard, whose heart the Lord opened to attend to the [words] spoken by Paul.

2 And when she was baptized, and her house, she requested saying, If you have judged me faithful to the Lord, come into my house and stay; and she constrained us.

3 And when we went to the proseuche, a certain female servant having a spirit, a diviner, met us, who brought her masters much gain by divining. She following Paul and us, cried, saying, These men are servants of the Most High God, who declare to us the way of salvation; and this she did for many days. And Paul being grieved turned around and said to the spirit, I command you, in the name of Jesus Christ, to come out of her. And it came out of her in that hour. And her masters seeing that

the hope of their gain was gone, seizing Paul and Silas dragged them to the market, to the rulers, and bringing them before the prefects said, These men, being Jews, greatly trouble the city, and preach customs which it is not lawful for us, being Romans, to receive or observe. And the multitude came together against them, and the prefects tearing off their clothes gave orders to beat them with rods, and having inflicted many blows on them cast them into prison, charging the jailer to keep them safely; who, having received such a charge, cast them into the inner prison, and made their feet fast in the stocks.

4 But at midnight Paul and Silas prayed and sung praises to God, and the prisoners heard them. And suddenly there was a great earthquake, so that the foundations of the prison were shaken; and all the doors were immediately opened, and the bands of all were removed. And the jailer awaking from sleep and seeing the doors of the prison opened, drew his sword and was about to kill himself, supposing that the prisoners had escaped. But Paul cried with a loud voice, saying, Do yourself no harm, for we are all here. And asking for a light he sprang in, and fell down trembling before Paul and Silas, and bringing them out said, Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus, and you shall be saved, and your house. And they spoke the word of the Lord to him and all those in his house.

5 And taking them that hour of the night, he washed them from their stripes, and was baptized, he and all his, immediately, and conducting them up into his house he set a table, and rejoiced with all his house, having believed in God. And when it was day the prefects sent the lictors, saying, Let those men go. And the jailer told these words to Paul; The prefects have sent to let you go; now, therefore, go, and depart in peace.

6 But Paul said to him, They have beaten us publicly uncondemned, being Romans, and cast us into prison; and now do they privately cast us out? No, indeed: but let them come themselves and conduct us out. And the lictors told these words to the prefects, and they were afraid when they heard that they were Romans; and they came and besought them, and conducting them out desired them to leave the city. And going out of the prison they entered into the house of Lydia, and having seen the brothers they exhorted them, and departed.

## CHAPTER XV.

PAUL AND HIS COMPANY AT THESSALONICA, BEREA, AND ATHENS. — A.D. 53.

1 And travelling through Amphipolis and Apollonia they came to Thessalonica, where there was a synagogue of the Jews. And according to his custom Paul went in to them, and reasoned with them three sabbaths from the Scriptures, explaining and asserting that the Christ ought to suffer and to rise from the dead; and that this Jesus whom I preach to you is the Christ. And some of them believed and adhered to Paul and Silas; of the pious Greeks a great multitude, and of the chief women not a few. But the unbelieving Jews taking certain base men of those about the markets, and exciting a mob, disturbed the city; and coming to the house of Jason sought to bring them out to the people; but not finding them, they dragged Jason and some brothers to the rulers of the city, crying, These men who have turned the world upside down have come here also, and Jason has received them; and they all do things contrary to the ordinances of Cæsar, saying that there is another king, Jesus. And they excited the multitude and the rulers of the city hearing these things, and taking security of Jason and the rest they let them go.

2 And the brothers immediately, by night, sent away Paul and Silas to Berea; and when they came they went into the synagogue of the Jews; but these were more noble than those in Thessalonica, for they received the word with all readiness, examining the Scriptures daily [to see] if these things were so. Many of them therefore believed, both of honorable Grecian women, and of men not a few. And when the Jews in Thessalonica knew that the word of God was preached by Paul at Berea, they came there exciting the multitudes.

3 Then the brothers immediately sent Paul away, as if to go by sea; but Silas and Timothy remained there. And those conducting Paul brought him to Athens, and receiving a charge to Silas and Timothy to come to him as soon as possible, they departed.

4 And while Paul waited for them at Athens, his spirit was moved within him as he saw the city wholly devoted to idolatry.

Then he reasoned in the synagogue with the Jews and those that were pious, and in the market every day with those he met. And some of the Epicurean and Stoic philosophers disputed with him, and some said, What does this trifler mean to say? And others, He seems to be a preacher of strange demons; because he preached to them Jesus and the resurrection. And laying hold of him they brought him to the Areopagus, saying, May we know what this new teaching is which is taught by you? for you bring certain strange things to our ears; we wish therefore to know what these things mean. And all the Athenians and the strangers living there spend their leisure in nothing else but telling or hearing something new.

5 And Paul standing in the midst of the Areopagus said, Men of Athens, I perceive that in all things you are extremely devoted to the worship of demons. For as I passed through, and observed your objects of worship, I found also an altar on which was inscribed, To AN UNKNOWN GOD. What therefore you worship as unknown, this I declare to you. The God who made the world and all things in it, this [God] being Lord of heaven and earth dwells not in temples made with hands, neither is he served by the hands of men as needing any thing, since he gives to all life, and breath, and all things; and he made of one blood every nation of men to live on all the face of the earth, determining their appointed times and the bounds of their habitation, that they should seek God, if perhaps they might feel after and find him, and indeed he is not far from every one of us. For in him we live, and move, and are; as some also of your own poets have said, For we are his offspring. Being therefore an offspring of God, we ought not to think the Deity to be like gold or silver or stone, a work of art and human device.

6 Overlooking therefore the times of ignorance, God now commands all men everywhere to change their minds, because he has appointed a day in which he is about to judge the world in righteousness, by the man whom he has appointed, giving assurance to all by raising him from the dead. But when they heard of a resurrection of the dead, some scoffed; but others said, We will hear you again of this. So Paul went out from the midst of them; but certain men adhering to him believed, among whom were Dionysius the Areopagite, and a woman named Damaris, and others with them.

## CHAPTER XVI.

PAUL AND HIS COMPANY AT CORINTH, HIS VISIT TO SYRIA AND ASIA MINOR. — A.D. 53–55.

1 And after this Paul left Athens and came to Corinth. And finding a certain Jew by the name of Aquila, a native of Pontus, who had recently come from Italy, and his wife Priscilla, because Claudius had ordered all the Jews to leave Rome, he went to them, and because he was of the same trade continued and labored with them; for they were tent makers. And he reasoned in the synagogue every sabbath, and persuaded both Jews and Greeks.

2 And when Silas and Timothy came from Macedonia, Paul gave himself wholly to preaching the word, testifying to the Jews Christ Jesus. But when they disputed and blasphemed, shaking his garments he said to them, Your blood be upon your heads; I, pure, from this time will go to the gentiles.

3 And departing thence he came into the house of a man called Justus, who worshipped God, and whose house adjoined the synagogue. And Crispus the synagogue ruler believed in the Lord, with all his house; and many of the Corinthians who heard believed and were baptized. And the Lord said to Paul, in a vision by night, Fear not, but speak and be not silent, for I am with you; and no one shall attack you to hurt you, for I have many people in this city. And he remained there a year and six months, teaching among them the word of God.

4 And when Gallio was proconsul of Achaia, the Jews rose with one consent against Paul and brought him to the tribunal, saying, This man persuades men to worship God contrary to the law. And when Paul was about to open his mouth Gallio said to the Jews, If there was any injustice or evil imposition, O Jews, I would bear with you in a reasonable manner; but if it is a question of doctrine, and of names, and of your law, look to it yourselves; for I will not be a judge of these things. And he drove them from the tribunal. And they all took Sosthenes the synagogue-ruler and beat him before the tribunal; and Gallio cared for none of these things.

5 And Paul having remained yet many days took leave of the

brothers, and sailed to Syria; and Priscilla was with him, and Aquila, having shaved his head at Cenchrea; for he had a vow. And they came to Ephesus, and he left them there, and entering himself into the synagogue reasoned with the Jews. And they asking him to stay a longer time with them he did not consent, but taking leave of them and saying, I will return to you again, if God will, he sailed from, Ephesus, and coming down to Cesarea, and going up and saluting the church, he went down to Antioch; and having spent some time there he went away, passing in order through the country of Galatia and Phrygia, confirming all the disciples.

## CHAPTER XVII.

PAUL AT EPHESUS. — A.D. 55–58.

1 And a certain Jew by the name of Apollos, an Alexandrian by birth, an eloquent man, came to Ephesus, being powerful in the Scriptures. This man was instructed in the way of the Lord, and being fervent in spirit spoke and taught correctly the doctrines concerning Jesus, knowing only the baptism of John; and this man began to speak boldly in the synagogue, and Priscilla and Aquila hearing him took him and taught him more accurately the way. And he wishing to go into Achaia, the brothers sent him, and wrote to the disciples to receive him. And when he came he helped those much who had believed through the grace; for he argued powerfully against the Jews, publicly showing by the Scriptures that Jesus is the Christ.

2 And when Apollos was at Corinth, Paul, passing through the higher portions of the country, came to Ephesus, and found certain disciples; and he said to them, Have you received the Holy Spirit since you believed? And they said to him, We have not heard that there is a Holy Spirit. And he said to them, With what then were you baptized? And they said, With John's baptism. Paul said, John indeed baptized [administered] the baptism of a change of mind, telling the people to believe on him that was to come after him, that is, on Jesus. And hearing this they were baptized in the name of the Lord Jesus; and Paul putting his hands on them, the Holy Spirit came on them, and they spoke

with tongues and prophesied. And all the men were about twelve.

3 And going into the synagogue he spoke boldly, for three months, reasoning and persuading in favor of the kingdom of God. But when some were hardened and believed not, speaking evil of the way before the multitude, he left them and separated the disciples from them, and reasoned day by day in the school of one Tyrannus. And this was done for two years, so that all who lived in Asia heard the word of the Lord, both Jews and Greeks.

4 And God performed unusual miracles by the hands of Paul, so that napkins and aprons were brought from him to the sick, and their diseases left them, and the evil spirits went out of them. And some of the travelling Jewish exorcists undertook to call over those that had evil spirits the name of the Lord Jesus, saying, I adjure you by the Jesus whom Paul preaches. And there were some seven sons of Sceva, a Jew, a chief priest, who did this. But the evil spirit answered and said, Jesus I know, and Paul I know, but who are you? And the man in whom the evil spirit was leaped upon them, and overcome them, and prevailed against them, so that they escaped from his house, naked and wounded. And this was known both to all the Jews and Greeks who lived at Ephesus, and fear fell on them all, and the name of the Lord Jesus was magnified; and many of those who believed came and confessed, and showed their practices. And many of those who practised secret arts brought their books, and burnt them before all; and they computed the price of them, and found it to be fifty thousand [didrachmas] of silver [$8,333]. So the word of the Lord increased powerfully and prevailed.

6 And when these things were accomplished, Paul was disposed by the Spirit, passing through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there I must see Rome. And sending two that served him into Macedonia, Timothy and Erastus, he continued a time in Asia.

7 And there was at that time no small tumult about the way [of the Lord]. For a certain Demetrius by name, a silversmith, who made silver temples of Diana, and afforded his artisans no small gain, assembling them together and laborers of like employments, said, Men, you know that our prosperity is derived from

this employment, and you see and hear, that not only at Ephesus, but in almost all Asia, this Paul has led away a great multitude by persuasion, saying that things which are made by hands are not gods. And not only this work of ours is in danger of coming into contempt, but even the temple of the great goddess Diana of being set at nought, and her majesty also which all Asia and the world worships, of being destroyed.

8 And hearing this they were full of wrath, and cried, saying, Great is Diana of the Ephesians! And the whole city was full of confusion; and they rushed with one accord to the theatre, taking Gaius and Aristarchus, Macedonians, fellow travellers of Paul. And Paul wishing to go in to the people, the disciples did not permit him; and some of the rulers of Asia also, who were friendly to him, sending to him, besought him not to expose himself in the theatre. Some therefore cried one thing, and some another; for the assembly was confused, and the greater part knew not for what reason they had come together. And they advanced Alexander from the multitude, the Jews putting him forward; and Alexander motioning with his hand, wished to defend himself before the people. But knowing that he was a Jew, there was one voice from all, for about two hours, crying, Great is Diana of the Ephesians.

9 And the clerk having stilled the multitude, said, Men of Ephesus, what man is there who does not know that the city of the Ephesians is a worshipper of the great Diana, and of the Jove descended [image]? These things therefore being indisputable, it is best to be quiet, and do nothing rashly. For you have brought these men here, who are neither temple-robbers nor blasphemers of your goddess. If, therefore, Demetrius and the artisans with him have a charge against any, court days are held, and there are pro-consuls; let them accuse one another. And if you desire any thing of other matters, let it be determined in a lawful assembly. For we are in danger of being called to account for the tumult of to-day, there being no cause by which we can excuse this concourse. And having said these words he dismissed the assembly.

## CHAPTER XVIII.

PAUL'S VISIT TO GREECE AND MACEDONIA AND HIS RETURN TO MILETUS. — A.D. 58, 59.

1 AFTER the tumult was allayed, Paul calling the disciples and
embracing them departed to go into Macedonia. And going
through those parts, and exhorting them with many words, he
went into Greece; and when he had staid there three months, and
a conspiracy was formed against him by the Jews as he was about
to sail to Syria, he determined to return through Macedonia. And
there followed him to Asia, Sopater the son of Pyrrhus of Berea,
and of those of Thessalonica, Aristarchus and Secundus, and Gaius
of Derbe, and Timothy, and those of Asia, Tychicus and Tro-
phimus; these going before waited for us at Troas. And we
sailed from Philippi, after the days of unleavened bread, and
came to those at Troas in five days, where we staid seven days.

2 And on the first day of the week, we being assembled to break
bread, Paul preached to them, being about to depart on the next
day, and continued his discourse till midnight; and there were
many lamps in the upper room where we were assembled. And
a young man by the name of Eutychus sitting in a window, falling
into a deep sleep while Paul preached long, and being overcome
by sleep, fell from the third story down, and was taken up dead.
But Paul going down fell on him, and embracing him, said, Be
not troubled, for his life is in him. And going up and breaking
bread, and tasting it, and conversing a long time till the break of
day, he departed. And they brought away the child alive, and
were not a little comforted.

3 And we going before by ship sailed to Assos, being about to
take in Paul at that place; for so had he appointed, being about
to go on foot himself. And when he met us at Assos, we took him
in and came to Mitylene, and sailing thence, on the next day we
came opposite to Chios, and in another day we touched at Samos,
and stopping at Trogylium, on the day following we came to Mile-
tus. For Paul had determined to sail by Ephesus, that it might
not be necessary for him to spend a long time in Asia; for he
hastened, if it was possible for him, to be at Jerusalem at the day
of Pentecost.

4 And from Miletus sending to Ephesus he called for the elders of the church. And when they had come to him, he said to them, You know from the first day that I came into Asia, how I was with you at all times, serving the Lord with all humility, and tears and trials that befell me by the conspiracies of the Jews, how I kept not back from declaring to you and teaching you publicly and from house to house any thing that was profitable, testifying both to Jews and Greeks the change of mind to God, and the faith in our Lord Jesus. And behold now, I go constrained by the Spirit to Jerusalem, not knowing the things which shall befall me there, except that the Holy Spirit testifies to me in every city, saying, That bonds and afflictions await me. But life precious to myself, I make of no account that I may finish my course and the service which I received of the Lord Jesus, to testify the gospel of the grace of God.

5 And now, behold, I know that you all among whom I have gone preaching the kingdom shall see my face no more. Wherefore I call you to witness this day, that I am pure from the blood of all men; for I have not kept back from declaring to you all the counsel of God. Take heed to yourselves, therefore, and to all the flock in which the Holy Spirit has made you bishops, to feed the church of the Lord which he has purchased with his blood. For I know that after my departure grievous wolves will come among you, not sparing the flock, and of yourselves men will arise speaking perverse things, to draw away disciples after them. Wherefore watch, remembering that for three years, night and day, I ceased not to admonish every one of you with tears. And now I commend you to God, and the word of his grace, who is able to build you up and to give you an inheritance with all the sanctified. I have coveted no man's silver or gold or clothing; you yourselves know that these hands have served my necessities and those with me. I have showed you all things, that so laboring you ought to help the weak, and to remember the words of the Lord Jesus, that he said, It is more blessed to give than to receive.

6 And having said these words he kneeled down, and prayed with them all. And they all wept much, and fell on Paul's neck and kissed him, grieving most of all for the word which he said, that they should see his face no more. And they accompanied him to the ship.

## CHAPTER XIX.

PAUL AND HIS COMPANY PURSUING THEIR JOURNEY TO CÆSAREA AND JERUSALEM, ETC. — A.D. 59.

1 And when we had torn ourselves from them we set sail, and going in a straight course came to Cos, and on the next day to Rhodes, and thence to Patara. And finding a ship crossing to Phenicia, going on board we set sail. And observing Cyprus, and leaving it on the left, we sailed to Syria, and landed at Tyre; for there the ship was to discharge her cargo. And finding the disciples we continued there seven days; and they told Paul, by the Spirit, not to go on to Jerusalem. And when we had completed the days we went out and proceeded on our journey, they all attending us with their wives and children till without the city, and kneeling down on the shore we prayed, and having saluted each other we went to the ship, and they returned to their homes.

2 Having completed our voyage from Tyre we went to Ptolemais, and having saluted the brothers continued with them one day. And departing on the next day we came to Cæsarea, and going to the house of Philip the evangelist, who was one of the seven, we staid with him. This man had four virgin daughters who prophesied. And having continued there many days, there came down a certain prophet from Judea by the name of Agabus, and coming to us, and taking Paul's girdle, and binding his hands and feet, he said, These things, says the Holy Spirit; Thus will the Jews at Jerusalem bind the man that owns this girdle, and deliver him into the hands of the gentiles. And when we heard these things, we and the people of the place besought him not to go up to Jerusalem. But Paul answered, What do you do, to weep and break my heart? For I am ready not only to be bound, but also to die at Jerusalem, for the name of the Lord Jesus. And he not being persuaded, we were silent, saying, The will of the Lord be done.

3 And after these days, having made preparation, we went up to Jerusalem; and some of the disciples from Cæsarea went up with us, conducting [us] to Mnason a Cyprian, an early disciple with whom we lodged.

4 And when we arrived at Jerusalem the brothers received us gladly. And on the following day Paul went with us to James, and

all the elders were present. And having saluted them, he related particularly what God had done among the gentiles by his ministry; and having heard, they glorified God, and said to him, You see, brother, how many ten thousands there are of those who have believed, among the Jews, and all are zealots of the law; and they have been informed of you, that you teach all the Jews among the gentiles to apostatize from Moses, telling them not to circumcise their children, nor to walk according to the customs. What then is [to be done]? They will hear everywhere that you have come. Do this, therefore, which we tell you. We have four men having a vow upon them; take them and be purified with them, and pay their expenses, that they may shave their heads, and all will know that the information which they have of you is not correct, but that you walk also yourself keeping the law. But concerning the gentiles who have believed, we have sent, judging that they should avoid things offered to idols, and blood, and things strangled, and fornication. Then Paul taking the men, on the following day being purified with them went into the temple, announcing the completion of the days of purification till an offering should be offered for each one of them.

## CHAPTER XX.

PAUL'S APPREHENSION BY THE JEWS, HIS RESCUE BY THE ROMANS, HIS ADDRESS, ETC. — A.D. 59.

1 And when the seven days were nearly completed, the Jews from Asia seeing him in the temple excited all the multitude, and laid hands on him, crying, Men of Israel, help; this is the man who teaches all men everywhere against the people, and the law, and this place, and besides he has brought Greeks into the temple, and defiled this holy place. For they had before seen Trophimus the Ephesian in the city with him, and supposed that Paul had brought him into the temple. And all the city was moved, and there was a concourse of the people, and taking hold of Paul they dragged him without the temple, and immediately the gates were shut.

2 And while they were seeking to kill him, a report went up to the chiliarch of the cohort that all Jerusalem was in commotion;

who immediately taking soldiers and centurions ran down upon them; and seeing the chiliarch and the soldiers, they ceased beating Paul. Then the chiliarch approaching took him, and commanded him to be bound with two chains, and inquired who he was and what he had done. But some cried one thing, and some another, in the multitude, and not being able to learn the truth, on account of the tumult, he commanded him to be carried into the fortress. And when he was on the steps, it happened that he was borne by the soldiers, on account of the violence of the multitude; for the multitude of the people followed, crying, Take him away.

3 And being about to be carried into the fortress, Paul said to the chiliarch, May I have permission to speak to you? And he said, Do you understand Greek? Are you not the Egyptian who before these days excited a sedition, and led out into the wilderness the four thousand men who were murderers? And Paul said, I am a Jew, of Tarsus of Cilicia, a citizen of a not undistinguished city, I beg of you, permit me to speak to the people. And he giving him permission, Paul stood up on the steps, and motioned with his hand to the people; and when there was great silence, he spoke in the Hebrew language, and said, Men, brothers and fathers, hear my present defense before you. And hearing that he spoke to them in the Hebrew language, they kept the greater silence.

5 And he said, I am a Jew, born in Tarsus of Cilicia, but brought up in this city, instructed at the feet of Gamaliel in the accurate interpretation of the law of our fathers, and am a zealous worshipper of God as you all are to-day; and I persecuted this way to death, binding and committing to prison both men and women, as the chief priest also bears me witness, and all the eldership, from whom also receiving letters to the brothers I went to Damascus, to bring those who were there bound to Jerusalem to be punished.

6 And when I was on the way and had come nigh to Damascus, about noon suddenly a great light from heaven shone around me, and I fell on the earth, and heard a voice saying to me, Saul, Saul, why do you persecute me? And I answered, Who are you, Lord? And he said to me, I am Jesus the Nazorœan, whom you persecute. And those that were with me saw the light, but they heard not the voice of him that spoke to me. And I said, What shall I do, Lord? And the Lord said to me, Arise, and go to

Damascus, and there it shall be told you of all things which are appointed for you to do.

7 And when I could not see from the brightness of that light, being led by the hand by those with me, I came to Damascus. And a certain Ananias, a man [living] according to the law, approved by all the Jews living [there], coming and standing by, said to me, Brother Saul, Receive your sight. And in that hour I looked upon him. And he said, The God of our fathers chose you to know his will, and to see the Righteous One, and hear the voice of his mouth, for you shall be a witness for him to all men of what you have seen and heard. And now, why do you delay? Arising, baptize and wash away your sins, calling on his name.

8 And when I returned to Jerusalem and was praying in the temple, I was in a trance, and saw him [Christ], saying to me, Hasten and depart immediately from Jerusalem, for they will not receive your testimony of me. And I said, Lord, they know that I imprisoned and beat in the synagogues those who believed on you; and when the blood of your martyr Stephen was poured out, I also stood by and consented, and kept the clothes of those that killed him. And he said to me, Go, for I will send you to nations far away.

9 And they heard him to this word, and lifted up their voice saying, Take away such a man from the earth; it is not fit that he should live. And as they cried and rent their clothes and cast dust in the air, the chiliarch commanded him to be brought into the fortress, ordering that he should be examined with scourges, that he might know for what reason they cried so against him. But when they extended him with cords, he said to the centurion standing by, Is it lawful for you to scourge a man, a Roman, and uncondemned? And the centurion hearing this, went and told the chiliarch, saying, What are you about to do? for this man is a Roman. And the chiliarch came to him and said, Tell me, are you a Roman? And he said, Yes. And the chiliarch answered, I acquired this citizenship for a great price. But Paul said, I am indeed, and was also born [one]. Then those about to examine him immediately withdrew from him; and the chiliarch was afraid, knowing that he was a Roman, and because he had bound him.

## CHAPTER XXI.

PAUL BEFORE THE SANHEDRIM, AND SENT TO CÆSAREA FOR SAFE KEEPING. — A.D. 59.

1 And on the next day, wishing to know the truth in respect to what he was accused of by the Jews, [the chiliarch] released him, and commanded the chief priests and all the Sanhedrim to come together; and bringing Paul down he set him before them. And Paul looking steadily at the Sanhedrim, said, Men and brothers, I have lived before God in all good conscience to this day. And the chief priest Ananias commanded those standing by to strike him on the mouth. Then Paul said to him, God is about to strike you, whitewashed wall; and do you sit to judge me according to the law, and command me to be struck contrary to the law? And those standing by said, Do you revile God's chief priest? And Paul said, I knew not brothers that he was a chief priest; for it is written, You shall not speak evil of the ruler of your people.

2 And Paul knowing that one part were Sadducees and the other Pharisees, cried in the Sanhedrim, Men and brothers, I am a Pharisee and the son of Pharisees; for the hope and resurrection of the dead am I under trial. And having said this, there was a dissension between the Pharisees and Sadducees, and the multitude were divided. For the Sadducees say that there is no resurrection, neither angel, nor spirit, but the Pharisees confess both. And there was a great cry, and the scribes of the party of the Pharisees rising up contended, saying, We find no evil in this man; but [what] if a spirit or an angel has spoken to him? And there being a great dissension, the chiliarch, fearing that Paul would be torn in pieces by them, commanded the troops to come down and take him by force from the midst of them, and conduct him to the fortress.

3 And on the following night the Lord stood by him and said, Be of good courage, for as you have testified of me at Jerusalem, so you must also testify at Rome. And when it was day, the Jews formed a conspiracy and bound themselves by an oath, saying that they would not eat nor drink till they had killed Paul. And there were more than forty who took this oath, who came to the chief priests and elders and said, We have bound ourselves under

a curse to taste nothing till we kill Paul. Now, therefore, speak to the chiliarch, with the Sanhedrim, to bring him down to you to-morrow, as if you were about to investigate his case more accurately, and we, before he comes nigh, are ready to kill him.

4 But a son of Paul's sister hearing of this lying in wait, went and entering into the fortress told Paul. And Paul calling one of the centurions, said, Lead this young man to the chiliarch, for he has something to tell him. He therefore took him and led him to the chiliarch, and said, Paul the prisoner called me and asked me to lead this young man to you, who has something to tell you. And the chiliarch taking him by the hand and leading him aside, inquired, What is it that you have to tell me? And he said, The Jews have entered into a compact to ask you to bring down Paul to the Sanhedrim to-morrow, as if about to learn more accurately of something concerning him. But do not therefore be persuaded by them; for more than forty men of them lie in wait, who have taken an oath not to eat nor drink till they have killed him, and now they are ready, awaiting an answer from you. Then the chiliarch dismissed the young man, charging him, Tell no one that you have informed me of these things.

5 And calling two of the centurions he said, Prepare two hundred soldiers to go to Cæsarea, and seventy horsemen and two hundred light armed troops, after the third hour of the night. And provide animals to put Paul on, and take him safely to Felix the procurator. And he wrote a letter having this form; Claudius Lysias to the most excellent procurator Felix, greeting. I went with the soldiery and rescued this man, when he was siezed by the Jews, and about to be killed by them, having learned that he is a Roman; and wishing to know the cause for which they accuse him, I took him down to their Sanhedrim, and found him criminated in respect to questions of their law, but charged with nothing worthy of death or bonds. Being informed that a conspiracy was about to be formed against the man, I immediately sent to you, commanding also his accusers to speak before you.

6 The soldiers therefore took Paul as they were commanded and brought him by night to Antipatris, and the next day leaving the horsemen to go with him, they returned to the fortress. And when they came to Cæsarea, and had delivered the letter to the procurator, they also presented Paul to him. And having read,

he asked of what province he was; and learning that he was of Cilicia, I will hear you, he said, when your accusers have come; and he commanded him to be kept in the Prætorium of Herod.

## CHAPTER XXII.

PAUL'S TRIAL BEFORE FELIX THE PROCURATOR. — A.D. 59, 60.

1 And after five days the chief priest Ananias, with the elders, and a certain orator, Tertullus, went down and gave information to the procurator against Paul. And he being called, Tertullus began to accuse him, saying, Having obtained great peace by you, and things being happily arranged for this nation by your oversight in all things and in all places we accept [it] most excellent Felix, with all thankfulness. But that I may not further weary you, I beg you to hear us briefly, with your clemency. For finding this man a pestilence and a mover of sedition among all the Jews throughout the world, and a chief of the sect of the Nazoræans, who also endeavored to profane the temple, whom we also took, from whom you will be able to learn by examination of all these things of which we accuse him. And the Jews also assented, saying, These things are so.

2 And the procurator making a sign to him to speak, Paul answered, Knowing that you have been for many years a judge of this nation, I shall defend myself cheerfully, you being able to know that it is not more than twelve days since I went up to worship at Jerusalem. And they did not find me in the temple disputing with any one, or making a disturbance of the multitude, neither in the synagogues nor in the city; neither can they prove the things of which they now accuse me.

3 But this I confess to you, that in the way which they call a heresy, so worship I the God of my fathers; believing all things written in the law and the prophets, having a hope in God which they also hold, that there will be a resurrection both of the righteous and wicked. And in this also I endeavor always to have a conscience without offense towards God and man.

4 But after many years I came to bring charities and offerings to my nation, in which certain Jews from Asia found me purified in the temple, not with a multitude, nor with a tumult, who ought to

be present and accuse me before you, if they have any thing against me. Or let them say whether they found any unrighteousness in me when I stood before the Sanhedrim, except in this one statement which I made, as I stood among them, that I am under trial by you to-day concerning the resurrection of the dead.

5 But Felix put them off, saying, Having learned more accurately of this way, when Lysias the chiliarch comes down I will decide concerning your matters, and he commanded the centurion that Paul should be kept, and be freed from bonds, and that he should forbid none of his friends to serve him.

6 And after some days Felix coming with Drusilla his wife, who was a Jewess, sent for Paul, and heard him concerning the faith in Christ. And as he discoursed of righteousness, and temperance, and the judgment about to come, Felix being terrified answered, Go for the present; but when I have time I will call you. At the same time also he hoped that money would be given him by Paul; and on this account sent for him the oftener, and conversed with him. But after two years had passed, Felix was succeeded by Porcius Festus; and wishing to gratify the Jews, Felix left Paul bound.

## CHAPTER XXIII.

PAUL'S TRIAL BEFORE FESTUS, HIS APPEAL TO CÆSAR, AND HIS SUBSEQUENT DEFENSE BEFORE AGRIPPA. — A.D. 61.

1 Festus therefore coming into the province, after three days went up from Cæsarea to Jerusalem. And the chief priests and the first men of the Jews informed him against Paul, and besought him, asking favor against him, that he would send for him to Jerusalem, having provided an ambuscade to kill him on the way. Then Festus answered that Paul should be kept at Cæsarea, and that he would go down there shortly; and then, he said, the principal men among you may go down with me; if there is any thing against this man they may prosecute him. And staying with them not more than eight or ten days, he went down to Cæsarea, and on the next day, sitting on the tribunal, commanded Paul to be brought.

2 And when he had come, the Jews who had come down

from Jerusalem stood around him, bringing many and weighty accusations which they could not prove, while Paul maintained in his defense, Neither against the law of the Jews, nor against the temple, nor against Cæsar, have I done any wrong.

3 But Festus wishing to gratify the Jews, answered Paul and said, Are you willing to go up to Jerusalem, and there be tried by me for these things? And Paul said, I stand at the tribunal of Cæsar, where I ought to be tried. I have not injured the Jews, as you also know very well. If indeed I have done wrong or committed any thing worthy of death, I refuse not to die; but if those things of which they accuse me are nothing, no man may give me up to them; I appeal to Cæsar. Then Festus having conferred with the council answered, You have appealed to Cæsar; to Cæsar you shall go.

4 But after some days king Agrippa and Bernice came down to Cæsarea to salute Festus. And when they had staid there many days, Festus proposed the case of Paul to the king, saying, There is a certain man left a prisoner by Felix, concerning whom when I was at Jerusalem the chief priests and elders of the Jews gave me information, asking judgment against him; to whom I answered, It is not the custom of the Romans to give up any man before the accused has the accusers face to face, and is allowed an opportunity to defend himself against the accusation.

5 When therefore, they came here, making no delay, the next day I sat on the tribunal, and ordered the man to be brought; concerning whom his accusers standing up brought no charge of such things as I supposed, but had certain questions with him concerning their religion, and concerning one Jesus that was dead, who Paul said was alive. Being in doubt on the question concerning these things, I asked if he was willing to go to Jerusalem and be tried by me there on these charges. But Paul appealing, to be kept for the hearing of Augustus, I commanded him to be kept till I could send him to Cæsar. And Agrippa [said] to Festus, I should like to hear the man also myself. And he said, To-morrow you shall hear him.

6 On the next day, therefore, Agrippa and Bernice coming with great pomp, and entering into the place of hearing with chiliarchs and men of distinction in the city, at the command of Festus Paul was brought. And Festus said, King Agrippa,

and all the men present with us, you see this man, of whom all the multitude of the Jews besought me, both at Jerusalem and here, crying out that he ought no longer to live. But finding that he had done nothing deserving death, and he having appealed to Augustus, I have determined to send him. But I have nothing certain to write to the sovereign concerning him, wherefore I have brought him before you, and especially before you, King Agrippa, that on examination I may have something to write; for it seems to me unreasonable to send a prisoner, and not to signify the charges against him.

7 And Agrippa said to Paul, You are permitted to speak for yourself. Then Paul stretched out his hand and made his defense. I think myself happy, King Agrippa, in being allowed to make my defense before you to-day in respect to all things of which I am accused by the Jews, especially as you are acquainted with all the customs and questions of the Jews; wherefore, I beg you to hear me patiently. My mode of life from my childhood, the early part of it being with my nation at Jerusalem, know all the Jews, who knew me from the first, if they would testify, that according to the strictest sect of our religion I lived a Pharisee. And now I stand on trial for the hope of the promise made by God to our fathers, which our twelve tribes, serving God continually, day and night, hope to attain; of this hope, King Agrippa, I am accused by the Jews. Why is it judged by you incredible that God raises the dead? I indeed thought with myself that I ought to do many things contrary to the name of Jesus the Nazoræan, which I also did at Jerusalem, and many of the saints I shut up in prison, having received authority from the chief priests, and when they were killed I gave my vote against them. And punishing them often in all the synagogues, I compelled them to blaspheme, and being exceedingly mad against them, I pursued them even to cities abroad.

8 In which [persecutions] also, going to Damascus with authority, and a commission from the chief priests, at midday I saw in the way O king, a light from heaven shining around me and those going with me, exceeding the brightness of the sun; and when we had all fallen on the earth, I heard a voice speaking to me and saying in the Hebrew language, Saul, Saul, why do you persecute me? it is hard for you to kick against the goads. And I said,

Who are you, Lord? And the Lord said, I am Jesus whom you persecute. But rise and stand on your feet; for I have appeared to you for this purpose, to make you a minister and witness both of what you have seen and [of visions] in which I will appear to you, delivering you from the people, and the gentiles, to whom I send you to open their eyes, to turn them from darkness to light, and from the power of Satan to God, that they may receive forgiveness of sins and an inheritance among the sanctified by faith in me. Whence, King Agrippa, I was not disobedient to the heavenly vision, but preached first to those at Damascus and Jerusalem, and in all the country of Judea, and to the gentiles, that they should change their minds and turn to God, performing works worthy of a change of mind.

9 On this account the Jews seized me in the temple and endeavored to kill me. Having obtained therefore help from God, I have continued to this day, testifying to small and great, saying nothing but what the prophets and Moses said should take place; that the Christ should suffer, and that he first from the resurrection of the dead should proclaim light both to the people and the nations.

10 And when Paul had said these words, Festus said with a loud voice, You are mad, Paul; much learning has driven you to madness. But he said, I am not mad, most excellent Festus, but utter words of truth and sobriety. For the king knows of these things, before whom I speak freely; for I am persuaded that none of these things have escaped his notice; for this was not done in a corner. King Agrippa, believe you the prophets? I know that you believe. And Agrippa said to Paul, You almost persuade me to be a Christian. And Paul said, I would to God that not only you but also all who hear me this day were both almost and altogether such as I am, except these bonds. And the king arose, and the procurator, and Bernice, and those who sat with them, and departing they conversed with each other, saying, This man has done nothing deserving death or bonds. And Agrippa said to Festus, If he had not appealed to Cæsar, this man might be released.

## CHAPTER XXIV.

PAUL'S VOYAGE TO ROME. — A.D. 61, 62.

1 And when it was determined that we should sail to Italy, they delivered Paul and certain other prisoners to a centurion by the name of Julius, of the cohort of Augustus. And going on board of a ship of Adramyttium, which was about to sail to places in Asia, we set sail, Aristarchus a Macedonian of Thessalonica being with us; and on the next day we came to Sidon, and Julius treating Paul with humanity allowed him to go to his friends, and receive attention.

2 Proceeding thence we sailed under Cyprus, because the winds were contrary, and sailing through the sea by Cilicia and Pamphylia we came to Myra in Lycia; and the centurion finding there an Alexandrian ship sailing to Italy, put us into it. And sailing slowly in those days, and scarcely being by Cnidus, the wind not permitting us [to proceed in a direct course] we sailed under Crete, by Salmone, and sailing by it with difficulty, we came to a place called Fair Havens, near which is the city Lasea.

3 But some time being spent and navigation not being safe, because the fast had already passed by, Paul advised, saying to them, Men, I see that the voyage will be with injury and much loss, not only of the cargo and ship, but also of our lives. But the centurion believed the master and owner rather than the words spoken by Paul. And the harbor being inconvenient to winter in, the greater part advised to depart thence, and, if they were able, to come to Phenice to winter, a harbor of Crete, which opens to the South and Southwest.

4 And the South wind blowing gently, supposing that they had attained their purpose, setting sail they proceeded along the coast of Crete. But not long after a tempestuous wind, called Euroclydon, rushed against it, and the ship being caught and not being able to bear up against the wind, we gave up, and were borne along. And running a little under the island called Clauda, we with difficulty became masters of the boat, and taking it out they used helps, under-girding the ship; and fearing lest they should fall on the shoal, letting down the mast they were driven in that condition. And we being exceedingly pressed with the storm, on

the next day they cast the cargo overboard, and on the third day with our own hands we cast overboard the furniture of the ship. And neither sun nor stars appearing for many days, and no slight storm being upon us, at last all hope that we should be saved was taken away.

5 Then there having been long abstinence from food, Paul stood up in the midst of them and said, You ought, men, taking my advice, not to have sailed from Crete, and to have saved this injury and loss. And now I advise you to be of good courage; for there shall be no loss of a life of you, but only of the ship. For an angel of the God whose I am, and whom I serve, came to me this night and said, Fear not, Paul; you must stand before Cæsar, and behold, God has given you all that sail with you. Wherefore, men, be of good courage; for I believe God, that it will be as he has told me; but we must be cast on a certain island.

6 And on the fourteenth night, when we were borne along in the Adriatic, at about midnight the sailors suspected that some land was approaching them. And sounding they found twenty fathoms, and going a little distance and sounding again they found fifteen fathoms; and fearing lest we should fall on rough places, casting out four anchors from the stern, they prayed for day. And the sailors seeking to escape from the ship, and letting down the boat into the sea, with the pretence that they were about to put out anchors from the fore part of the ship, Paul said to the centurion and soldiers, Unless these continue in the ship you cannot be saved. Then the soldiers cut the ropes of the boat and let it fall off.

And when day was about to appear, Paul exhorted all to take food, saying, It is the fourteenth day to-day that you have watched and continued without food, taking nothing. Wherefore I exhort you to partake of food; for this is necessary to your safety, for there shall not a hair perish from the head of any one of you. And having said these things, and taken bread, he thanked God before all, and having broken began to eat. And all being in good spirits they also partook of food; and all the souls in the ship were two hundred and seventy-six. And being satisfied with food they lightened the ship, casting the wheat into the sea.

8 And when it was day they did not know the land, but they perceived a bay having a shore, on which they wished if possible

to thrust the ship. And taking up the anchors, they committed [the ship] to the sea, loosening at the same time the fastenings of the rudder and raising the top sail to the wind, they bore down towards the shore. And falling on a place with a sea on both sides, they run the ship aground. And the bow being firmly fixed, remained immoveable; and the stern was broken by violence.

9 And the design of the soldiers was to kill the prisoners, that none might escape by swimming; but the centurion wishing to save Paul, prohibited them from this design, and commanded those able to swim to cast themselves into the water first, and go to the land; and the rest, some on boards, and some on parts of the ship; and in this way all were brought safely to land.

10 And when they were saved, they learned that the island was called Melita. And the barbarians showed us no ordinary humanity; for kindling a fire they received us all, on account of the rain which was falling, and the cold. And Paul having collected a bundle of sticks and put them on the fire, a viper coming out from the heat fastened on his hand. And when the barbarians saw the creature hanging from his hand, they said one to another, This man is undoubtedly a murderer, whom though saved from the sea justice has not permitted to live. Then shaking off the creature into the fire he suffered no harm; but they expected that he would swell up, or suddenly fall down dead. And waiting a long time, and seeing nothing extraordinary happen to him, they thought differently, and said, He is a god.

11 Near that place were the lands of the first man in the island, whose name was Poplius, who received and entertained us kindly three days. And the father of Poplius lay sick with a fever and dysentery, and Paul came to him, and prayed, and put his hands on him, and cured him. And this being done, the rest also who had sicknesses in the island came and were cured, and they bestowed on us many rewards, and when we left supplied us with things that we needed.

12 And after three months we sailed away in an Alexandrian vessel, that had wintered in the island, with the sign of Castor and Pollux. And coming to Syracuse we remained there three days; and proceeding thence we came to Rhegium, and after one day, a south wind blowing, we came the second day to Puteoli, where finding

brothers we were invited to remain with them seven days; and thus we came to Rome. And thence, the brothers hearing of us came out to meet us even to the Forum of Appius, and the Three Taverns [fifty-one miles]; and when Paul saw them, thanking God he took courage.

## CHAPTER XXV.

PAUL AT ROME. — A.D. 62, 64.

1 AND when we came to Rome the centurion committed the prisoners to the prefect of the camp, and Paul was allowed to remain by himself, with a soldier to guard him. And after three days he called the chief men of the Jews together; and when they had convened, said to them, Men and brothers, having done nothing contrary to the people or to the customs of the fathers, I was delivered up from Jerusalem a prisoner into the hands of the Romans, who on trial wished to release me, because they found no cause of death in me; but the Jews opposing it I was compelled to appeal to Cæsar; not that I have any thing of which to accuse my nation. For this reason, therefore, I have called you to see and converse with you, because I am loaded with this chain on account of the hope of Israel.

2 And they said to him, We have neither received letters concerning you from Judea, nor has any one of the brothers come and reported or told any evil of you. But we would like to hear from you what you think, for it is known to us concerning this sect, that it is everywhere spoken against.

3 And appointing him a day they came in great numbers to his lodging, to whom he set forth and testified the kingdom of God, persuading them concerning Jesus both from the law of Moses and the prophets, from morning till evening. And some believed the things which were spoken, and others believed not; and disagreeing among themselves they were dismissed by Paul, saying one word; Well did the Holy Spirit speak by Isaiah the prophet to our fathers, saying, Go to this people and say, Hearing you shall hear and not understand, and seeing you shall see and not perceive; for the heart of this people has become hard, and they hear imperfectly with their ears, and they have shut their eyes, lest at

any time they should see with their eyes, and hear with their ears, and understand with their hearts, and turn, and I should cure them. Be it known to you, therefore, that the salvation of God is sent to the gentiles, and they will hear it.

4 But Paul continued two entire years in his hired house, and received all who came to him, preaching the kingdom of God, and teaching the doctrines concerning the Lord Jesus Christ with all boldness and without hindrance.

# EPISTLES OF PAUL.

## FIRST EPISTLE TO THE THESSALONIANS.

CORINTH, A.D. 53. (Acts 16, 3.)

### CHAPTER I.

THE INTRODUCTION OF THE GOSPEL TO THE THESSALONIANS, TIMOTHY'S VISIT AND REPORT, ETC.

1 PAUL and Sylvanus [Silas] and Timothy to the church of the Thessalonians in God the Father and the Lord Jesus Christ. Grace be to you and peace.

2 We thank God always for you all, making mention of you in our prayers, remembering without ceasing your work of faith and labor of love and patience of the hope of our Lord Jesus Christ before God even our Father, knowing, brothers beloved by God, your election, that our gospel came not to you in word only, but with power and with the Holy Spirit and with full assurance, as you know what we were among you for your sakes.

3 And you became followers of us and of the Lord, having received the word in much affliction with the joy of the Holy Spirit, so that you became an example to all that believe in Macedonia and Achaia. For from you the word of the Lord was proclaimed not only in Macedonia and Achaia, but your faith with respect to God went into every place, so that we had no need to say any thing; for they declare of us what introduction we had to you, and how you turned from idols to God, to serve the living and true God, and to wait for his Son from heaven, whom he raised from the dead, Jesus, who delivers us from the wrath to come.

4 For you know, brothers, our introduction to you that it was

not in vain, but having suffered before, and been injuriously treated, as you know, at Philippi, we were bold in our God to speak to you the gospel of God with much contention. For our exhortation was not of error, nor of impurity, nor with deceit, but as we were judged worthy by God to be intrusted with the gospel so we speak, not as pleasing men, but God who tries our hearts. For we used at no time a word of flattery, as you know, nor a pretext for covetousness, God is witness, neither did we seek glory of men, either of you or of others, when we might have been burdensome as apostles of Christ; but we were gentle among you, as a nurse would cherish her own children; so being greatly desirous of you, we were well pleased to impart to you not only the gospel of God, but our own souls, because you were dear to us. For you remember, brothers, our labor and weariness; that working night and day not to be burdensome to any one of you, we preached to you the gospel of God. You are witnesses, and God, how piously, and righteously, and blamelessly we were with you that believe, as you know how we exhorted and comforted you, as a father each one of his own children, and charged you to walk worthily of God who calls you into his kingdom and glory.

5 For this cause also we thank God without ceasing, that receiving the word of God heard from us, you received not a word of men, but, as it is in truth, a word of God, who also works in you that believe. For you, brothers, became followers of the churches of God in Christ Jesus which were in Judea, for you also suffered the same things from your countrymen, which they did from the Jews who also killed the Lord Jesus and the prophets, and persecuted us, and who please not God and are hostile to all men, forbidding us to speak to the gentiles that they may be saved, that they may fill up their sins always; and the wrath has come on them to the utmost.

6 But we, brothers, being deprived of you for a short time in presence, not in heart, used greater diligence to see your face, with much desire. For which reason we wished to come to you; I Paul indeed once and again, and Satan hindered us. For what is our hope, or joy, or crown of rejoicing? Is it not even you before our Lord Jesus at his coming? For you are our glory and joy.

7 When therefore we could no longer refrain, we thought it best to be left alone at Athens, and sent Timothy, our brother and God's co-laborer in the gospel of Christ, to confirm you and to exhort you in behalf of your faith, that no one should be moved by these afflictions. For you know that we are appointed for this; for indeed when we came to you, we told you before that we were about to suffer affliction, as it also happened, and you know. For this reason, being no longer able to forbear, I sent to know your faith, lest in some way the tempter should have tempted you, and our labor be in vain.

8 But now Timothy having come to us from you and told us the good news of your faith and love, and that you have a good remembrance of us always, desiring to see us, as we also you, therefore we were comforted, brothers, on your account in all our affliction and distress by your faith, for now we live, if you stand firm in the Lord. For what thanksgiving can we render to God for you for all the joy with which we rejoice on your account before our God, desiring exceedingly, night and day, to see your face, and to perfect what is lacking of your faith?

9 And may God himself, even our Father, and our Lord Jesus direct our way to you; and the Lord cause you to be full and abound with love one to another and to all men, as we also to you, to confirm your hearts without blame in holiness before God, even our Father, at the coming of our Lord Jesus with all his saints.

## CHAPTER II.

### CHASTITY, BROTHERLY LOVE, THE STATE OF THE DEAD, THE COMING OF CHRIST, ETC.

1 FINALLY, therefore, brothers, we beseech and exhort you by the Lord Jesus, as you have received from us how you ought to walk and please God, that you abound still more. For you know what commandments we gave you by the Lord Jesus. For this is the will of God, your purity, that you should abstain from fornication, that each one should know how to have his wife in purity and honor, not with inordinate desires like the gentiles who know not God, that he should not go beyond and defraud his brother in the matter, because the Lord is a punisher of all these, as we also

told you before and fully testified. For God has not called us to impurity, but to purity. He therefore that despises, despises not man, but God, who also gives us his Holy Spirit.

2 But concerning brotherly love, you have no need that I should write to you; for you are taught by God to love one another; for you also do the same to all the brothers in all Macedonia. But we exhort you, brothers, to abound still more, and strive to be quiet and pursue your own business, and work with your hands, as we charged you, that you may walk becomingly towards those without and have need of nothing.

3 And we wish you not to be ignorant, brothers, concerning those that have fallen asleep, that you may not grieve as others who have no hope. For if we believe that Jesus died and rose again, so also will God bring with him those that have fallen asleep on account of Jesus. For we tell you this by the word of the Lord, that we who live and remain till the coming of the Lord, shall not anticipate those that have fallen asleep, for the Lord himself will descend from heaven with a shout, with the voice of an archangel, and with the trumpet of God, and the dead in Christ shall rise first, then we the living who remain shall be caught up together with them in clouds, to meet the Lord in the air; and so we shall be always with the Lord. Comfort one another, therefore, with these words.

4 But concerning the times and season, brothers, you have no need that I should write to you; for you yourselves know perfectly that the day of the Lord comes like a thief in the night. When they say, Peace and safety, then sudden destruction comes, like pain upon a woman with child, and they shall not escape. But you, brothers, are not in darkness, that the day should come upon you like a thief; for you are all children of light, and children of day; we are not of night nor of darkness.

5 Therefore let us not sleep as others, but let us watch and be sober. For they that sleep sleep in the night, and they that are drunk drink in the night; but let us who are of day be sober, putting on a cuirass of faith and love, and for a helmet the hope of salvation, for God has not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, who died for us, that, whether we wake or sleep, we may live together with him. Wherefore exhort one another, and edify one another, as you also do.

6 And we beseech you, brothers, to know those who labor among you, and preside over you in the Lord and admonish you, and to esteem them very highly in love on account of their work. Be at peace among yourselves. And we exhort you, brothers, admonish the disorderly, comfort the dispirited, assist the sick, be of long suffering towards all men. See that no one renders evil for evil, but always pursue the good both one to another and to all.

7 Rejoice always; pray without ceasing, give thanks on every occasion; for this is the will of God in Christ Jesus to us. Quench not the Spirit, despise not prophecies. Prove all things, hold fast the good; abstain from every form of evil. And may the God of peace himself purify you wholly, and your whole spirit, and soul, and body, be preserved blameless at the coming of our Lord Jesus Christ. Faithful is he that calls you, who will also perform.

8 Brothers, pray for us. Salute all the brothers with a holy kiss. I charge you by the Lord that this epistle be read to all the holy brothers. The grace of our Lord Jesus Christ be with you.

## SECOND EPISTLE TO THE THESSALONIANS.

CORINTH, A.D. 53. (Acts, 16 : 3.)

### PAUL'S LOVE AND PRAYERS FOR THE THESSALONIAN CHRISTIANS, THE COMING OF CHRIST, ETC.

1 PAUL and Silvanus [Silas] and Timothy, to the church of the Thessalonians in God our Father and the Lord Jesus Christ. Grace be to you and peace from God our Father and the Lord Jesus Christ.

2 We ought to thank God always for you, brothers, as is fit, because your faith increases greatly, and the love of every one of you all one for another abounds, so that we boast of you in the churches of God, of your patience and faith, in all your persecutions and the afflictions which you endure, a token of the righteous judgment of God that you should be deemed worthy of the kingdom of God, for which you also suffer, since it is just with God to repay affliction to those who afflict you, and to you who are afflicted rest with us at the revelation of the Lord Jesus from heaven with his

mighty angels in a flame of fire, executing judgment on all that know not God and obey not the gospel of our Lord Jesus; who shall suffer the punishment of eternal destruction from the presence of the Lord and from the glory of his power, when he shall come to be glorified in his saints and to be admired by all that believe in that day, for our testimony was believed by you. For which also we pray always for you, that our God will account you worthy of the calling, and accomplish all the good pleasure of [his] goodness and the work of faith with power; that the name of our Lord Jesus may be glorified in you, and you in him, according to the grace of our God and the Lord Jesus Christ.

3 And we beseech you, brothers, in respect to the coming of our Lord Jesus Christ, and our being brought together to him, that you be not soon shaken in mind, nor terrified, neither by a spirit, nor by a discourse, nor by an epistle as from us, as though the day of the Lord was at hand. Let no one deceive you in any way, for [he shall not come] unless the apostacy comes first, and the man of sin is revealed, the son of destruction, who opposes and exalts himself above every thing that is called a god or an object of worship, so that he sits in the temple of God, showing himself that he is God. Do you not remember that when I was with you I told you of these things? And now you know what hinders him from being revealed in his time. For the mystery of wickedness already works, [God] only restrains it just now, till it shall be out of the way; and then shall the wicked one be revealed, whom the Lord will consume with the breath of his mouth and destroy with the brightness of his coming, whose coming is according to the power of Satan, with all power and miracles and false prodigies and with every unrighteous deceit among those who are destroyed, because they received not the love of the truth that they might be saved. And therefore, God sends them a power of delusion that they should believe a lie, that they all may be condemned who believe not the truth but have pleasure in wickedness.

4 But we ought to thank God always for you, brothers beloved by the Lord, because God from the beginning chose you to salvation by purification of spirit, and belief of the truth, to which he called you by our gospel, to obtain the glory of our Lord Jesus Christ. Therefore, brothers, stand firm, and hold the traditions which you have been taught, whether by word or by our epistle;

and our Lord Jesus Christ himself, and our God and Father, who has loved us and given us eternal consolation and a good hope by grace, comfort and confirm your hearts in every good work and word.

5 Finally, brothers, pray for us, that the word of the Lord may run and be glorified, as also with you, and that we may be delivered from unreasonable and wicked men; for all have not faith. But the Lord is faithful, who will confirm you, and guard you from evil. And we trust in the Lord with respect to you, that you both do and will do what we direct. And may the Lord direct your hearts in the love of God, and in the patience of Christ.

6 And we charge you, brothers, in the name of our Lord Jesus Christ, to withdraw from every brother who walks disorderly and not according to the tradition which you received from us. For you know yourselves how you ought to follow us, for we walked not disorderly among you, neither did we eat bread of any one for nought, but worked with labor and fatigue, night and day, not to be burdensome to any of you; not that we have not a right [to a support], but that we may make ourselves an example for you to follow us. For when we were with you, we gave you this charge, that if any one will not work, neither let him eat. For we hear that some go about among you in a disorderly manner, not working, but being above work; we charge and exhort such, by our Lord Jesus Christ, to work quietly, and eat their own bread. But, brothers, be not weary of well doing. But if any one obeys not our word by this epistle, mark that one, and have no association with him, that he may be ashamed; and account him not as an enemy, but admonish him as a brother. And may the Lord of peace give you peace always in every way. The Lord be with you all.

7 The salutation by my hand, Paul's, which is [the] sign in every epistle; so I write. The grace of our Lord Jesus Christ be with you all.

# EPISTLE TO THE GALATIANS.

EPHESUS, A.D. 56. (Acts, 17: 3.)

## CHAPTER I.

PAUL'S ACCOUNT OF HIMSELF AND OF THE GOSPEL.

1 PAUL an apostle, not from men nor by man but by Jesus Christ and God the Father who raised him from the dead, and all the brothers with me, to the churches of Galatia. Grace be to you and peace from God the Father and our Lord Jesus Christ, who gave himself for our sins, that he might deliver us from the present evil life according to the will of God even our Father, to whom be the glory forever and ever; amen.

2 I wonder that you have so quickly turned away from him that called you in the grace of Christ to another gospel, which is not another; but there are some who disturb you and wish to subvert the gospel of Christ. But if we or an angel from heaven preach you another gospel contrary to what we have preached you let him be accursed. As we said before I now also say again, If any one preaches you a gospel contrary to what you have received let him be accursed. For do I now obey man, or God? or do I seek to please men? For if I yet pleased men, I could not have been a servant of Christ.

3 For I certify you, brothers, of the gospel preached by me, that it is not according to man; for I neither received it from man nor was I taught it, but by a revelation of Jesus Christ. For you heard of my conduct formerly in Judaism, that I greatly persecuted the church of God and destroyed it; and was a proficient in Judaism beyond many of my age among my people, being more exceedingly zealous for the traditions of my fathers. But when God who gave me being and called me by his grace, was pleased to reveal his Son in me, that I might preach him among the gentiles, immediately I conferred not with flesh and blood, neither did I go to Jerusalem to those who were apostles before me, but I went to Arabia and returned again to Damascus.

4 Then after three years I went up to Jerusalem to visit Cephas, and staid with him fifteen days; and I saw no other of the

apostles except James, the Lord's brother. And what I write to you, behold, before God, I lie not.

5 Then I went into the regions of Syria and Cilicia. But I was unknown by face to the churches of Christ in Judea, only they heard that he who persecuted us formerly, now preached the faith which he formerly destroyed; and they glorified God in me.

6 Then after fourteen years I went up again to Jerusalem with Barnabas, taking also Titus; and I went up by a revelation, and proposed to them the gospel which I preach to the gentiles, but privately to persons of distinction, lest I should run or had run in vain. But Titus who was with me, and was a Greek, was not compelled to be circumcised; but on account of false brothers brought in secretly to act as spies against our liberty which we have in Christ Jesus, to bring us into servitude, we did not yield to them by subjection, for an hour, that the truth of the gospel might continue with you. But from those of distinction, whatever they were it makes no difference to me,—God is partial to no man,—for those of distinction added nothing to me, but on the contrary seeing that I was intrusted with the gospel of the uncircumcision, as Peter was of the circumcision,—for he that operated in Peter for the apostleship of the circumcision, operated also in me for the gentiles,—and knowing the grace given me, James and Cephas and John, who were manifest pillars, gave to me and Barnabas the right hand of fellowship that we should go to the gentiles and they to the circumcision; only [they wished] that we should remember the poor, which I was also forward to do.

7 But when Peter came to Antioch I opposed him to his face, because he was to blame. For before some came from James he eat with the gentiles; but when they came, he withdrew and separated himself, fearing those of the circumcision; and the other Jews also dissembled with him, so that Barnabas was carried away with their dissimulation. But when I saw that they walked not correctly, according to the truth of the gospel, I said to Peter before all, If you being a Jew live after the manner of the gentiles, and not after the manner of the Jews, why do you compel the gentiles to practise Judaism? For we Jews by race and not sinners of the gentiles, knowing that a man is not justified by works of the law but by the faith of Jesus Christ, we also have believed in Jesus Christ, that we may be justified by faith and not by works

of the law, because by works of the law shall no flesh be justified. But if seeking to be justified by Christ we are found to be ourselves also sinners, is Christ then a minister of sin? By no means. For if I build up again what I have destroyed, I make myself a transgressor. For by a law I have died to the law, that I may live to God. I am crucified with Christ; and I no longer live myself, but Christ lives in me; and the present life which I live in the flesh, I live by the faith of the Son of God, who loved me and gave himself for me. I do not reject the grace of God; for if righteousness is through the law, then Christ died for nothing.

## CHAPTER II.

### RIGHTEOUSNESS EXPLAINED.

1 O FOOLISH Galatians, who has fascinated you, before whose eyes Jesus Christ has been set forth among you crucified? This only would I learn of you. Did you receive the Spirit by works of the law, or by a hearing of faith? Are you so foolish? Having begun in the Spirit do you now end in the flesh? Have you suffered so much in vain? if indeed also it is in vain. He then that imparts to you the Spirit, and exercises miraculous powers among you, does he do it by works of the law, or by the doctrine of faith? As Abraham believed God and it was accounted to him a righteousness.

2 Know, therefore, that those of faith, these are children of Abraham. And the Scripture foreseeing that God would justify the nations by faith, promised before to Abraham, In you shall all the nations be blessed. Those of faith, therefore, are blessed with believing Abraham. For as many as are of works of the law are under a curse; for it is written, Cursed is every one that continues not in all things written in the book of the law to do them. And it is evident that no one is justified by the law before God, because the just shall live by faith, but the law is not of faith, but he that does these things shall live by them. Christ redeemed us from the curse of the law, having become a curse for us, for it is written, Cursed is every one that hangs on a tree, that the blessing of Abraham may come on the nations, in Christ Jesus, that we may receive the promise of the Spirit through the faith.

3 Brothers, I speak according to man. But no one abolishes a man's covenant when it is established, or makes additions to it. The promises were spoken to Abraham and his offspring. He said not, And to offsprings, as of many, but as of one, And to your offspring, which is Christ. And this I say; that the law which was four hundred and thirty years after, cannot abrogate the covenant previously established by God, to make the promise of no effect. For if the inheritance is by the law, it is no longer by the promise. But God gave it to Abraham by the promise. What then? The law was added on account of transgressions, till the offspring should come to which the promise was made, being appointed by angels by the hand of a mediator. But there is no mediator of one; but God is one.

4 Is the law then against the promises of God? By no means. For if a law had been given, able to give life, righteousness would really have been by the law; but the Scripture has shut up all under sin, that the promise of the faith of Jesus Christ may be given to them that believe. But before the faith came, we were kept shut up under the law for the faith to be revealed. So that the law was our schoolmaster to lead to Christ, that we might be justified by faith; but the faith having come, we are no longer under a schoolmaster. For you are all children of God by the faith in Jesus Christ; for as many of you as are baptized in Christ, have put on Christ. There is neither Jew nor Greek, there is neither servant nor freeman, there is neither male nor female; for you are all one in Christ Jesus. And if you are of Christ, then are you Abraham's children and heirs according to the promise.

5 But I say, that as long as the heir is a child, he differs not from a servant, though he is lord of all, but is under tutors and stewards till the time appointed by the father. So also we, when we were children, were in servitude under the rudiments of the world; but when the fullness of time came, God sent forth his Son, born of a woman, born under the law, that he might redeem those under the law, that we might receive the adoption of sons. And because you are sons, God has sent forth the Spirit of his Son into your hearts, crying, Abba, Father. So that you are no longer a servant, but a son; and if a son, also an heir of God.

6 But formerly, not knowing God you served beings which are not really Gods; but now knowing God, or rather being known by

God, how do you turn again to the weak and imperfect rudiments, which you wish again to serve? Do you observe days, and months, and times, and years? I am afraid of you, lest I have expended labor on you in vain.

7 I beseech you, brothers, be as I am, for I am as you [ought to be]. You did not injure me; but you knew I preached the gospel to you on my former [visit] in weakness of the flesh, and my trial in my flesh you despised not nor rejected, but received me as an angel of God, as Christ Jesus. What then was your blessedness? For I bear you witness that, if possible, you would have dug out your eyes and have given them to me. Have I therefore become your enemy, by telling you the truth? They are zealous for you, but not well, but they wish to exclude you that you may be zealous for them. It is good to be zealous for a good object always, and not only when I am present with you. My little children, with whom I am again in pain till Christ is formed in you, I wish to be present with you now and change my voice with you, for I am in doubt of you.

8 Tell me, you that wish to be under the law, do you not hear the law? For it is written, that Abraham had two sons, one by a servant woman, and the other by a free woman. But he by the servant woman was born of the flesh, and he by the free woman, by the promise. These things are allegorical, for those [women] are two covenants, one from Mount Sinai, bearing children for servitude, which is Hagar; for Hagar is Mount Sinai in Arabia; and the present Jerusalem answers to her, for she is in servitude with her children. But the Jerusalem above is free, which is the mother of us; for it is written, Rejoice, barren woman, that did not bear, break forth and cry, woman that had no pain, for the children of the desolate are more numerous than those of her who had a husband. But we, brothers, like Isaac, are children of the promise. But as then he that was born of the flesh persecuted him that was born of the Spirit, so also now. But what says the Scripture? Cast out the servant-woman and her son; for the son of the servant woman shall not be an heir, with the son of the free. Wherefore, brothers, we are not children of the servant woman, but of the free.

## CHAPTER III.

### MORAL DUTIES.

1 STAND firm in the liberty with which Christ has made you free, and be not again subject to a yoke of servitude. Behold, I Paul tell you, that if you are circumcised Christ will not profit you. For I testify again to every man that is circumcised, that he is bound to perform the whole law. You have departed from Christ, whoever of you are justified by the law, you have fallen from the grace. For we wait in spirit for the hope of righteousness, by faith. For in Christ Jesus neither circumcision avails any thing nor uncircumcision, but faith which works by love.

2 You ran well; who hindered you from obeying the truth? This persuasion is not of him that calls you. A little leaven leavens the whole mass. I have confidence in you, in the Lord, that you will not be of another mind; but he that troubles you shall bear his sin, whoever he is. And I, brothers, if I preach circumcision, why am I yet persecuted? Then has the offense of the cross ceased. I would that they were cut off that disturb you. For you are called to liberty, brothers, only make not your liberty an occasion for the flesh, but by love serve one another. For all the law is fully contained in one precept; you shall love your neighbor as yourself. But if you bite and devour one another, see that you be not consumed one by another.

3 And I say, walk in the Spirit and perform not the desire of the flesh. For the flesh desires against the Spirit, and the Spirit against the flesh; and these are opposed one to another, so that you do not what you wish. But if you are led by the Spirit, you are not under the law. For the works of the flesh are manifest, which are, fornication, impurity, lewdness, idolatry, magic, enmities, strife, envy, anger, contentions, dissensions, heresies, murders, drunkenness, revellings and the like, of which I tell you before, as I have also previously told you, that those who do such things shall not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, long suffering, kindness, goodness, faith, meekness, temperance; against such there is no law. And the [subjects] of Christ Jesus have crucified the flesh with its affections and desires. If we live in the Spirit, let us also walk in the Spirit. Let us not

be desirous of vain glory, provoking one another, envying one another.

4 Brothers, if a man is overtaken with any fault, do you that are spiritual restore such a one with a spirit of meekness, considering yourself, lest you also be tried. Bear one another's burdens, and so perform the law of Christ. For if any one thinks he is something, when he is nothing, he deceives himself. But let each one prove his work, and then shall he have joy in himself alone and not in another, for every one shall bear his own burden.

5 Let him that is taught the word communicate with him that teaches of all good things. Be not deceived, God is not mocked. For what a man sows, that shall he also reap; for he that sows for his flesh, shall of the flesh reap destruction; but he that sows for the Spirit, shall of the Spirit reap life eternal. Let us not be weary of well doing; for in due season we shall reap if we faint not. As we have opportunity, therefore, let us do good to all, but especially to the members of the family of the faith.

6 You see with how long a letter I have written to you. Those who wish to make a fair appearance in the flesh compel you to be circumcised, only that they may not be persecuted for the cross of Christ. For the circumcised themselves do not keep the law, but they wish you to be circumcised that they may glory in your flesh. But far be it from me to glory, except in the cross of our Lord Jesus Christ, by whom the world is crucified to me and I to the world. For in Christ Jesus neither is circumcision any thing, nor uncircumcision, but a new creation. And whoever walk by this rule, peace and mercy be on them, and on the Israel of God.

7 Finally, let no man trouble me; for I bear in my body the marks of Jesus. The grace of our Lord Jesus Christ be with your spirit, brothers; amen.

# FIRST EPISTLE TO THE CORINTHIANS.

EPHESUS, A.D. 57. (Acts, 19 : 10.)

## CHAPTER I.

### SALUTATION, EXHORTATION TO UNITY, THE MYSTERY OF THE GOSPEL, ETC.

1 PAUL, called to be an apostle of Jesus Christ by the will of God, and Sosthenes the brother, to the church of God which is at Corinth, to the sanctified in Jesus Christ, called to be saints, with all that call on the name of our Lord Jesus Christ in every place, both theirs and ours. Grace and peace be to you from God our Father, and the Lord Jesus Christ.

2 I thank my God always for you, for the grace of God given you in Christ Jesus, that in every thing you are enriched in him, in all speech and all knowledge, as the testimony of Christ was confirmed in you, so that you are behind in no gift, waiting for the revelation of our Lord Jesus Christ, who also will confirm you to the end, without blame, in the day of our Lord Jesus Christ. God is faithful by whom you are called into the society of his Son Jesus Christ our Lord.

3 I exhort you, brothers, by the name of our Lord Jesus Christ, that you all speak the same thing, and that there be no divisions among you, but that you be perfected in the same mind and the same will. For I have been informed of you, my brothers, by the family of Chloe, that there are contentions among you. I mean this; that each one of you says I indeed am of Paul, and I of Apollos, and I of Cephas, and I of Christ. Is Christ divided? Was Paul crucified for you? or were you baptized in the name of Paul? I thank God I baptized none of you, except Crispus and Gaius; that no one may say that I baptized in my name. And I also baptized the family of Stephanus; besides I do not know that I baptized any other. For Christ sent me not to baptize but to preach the good news, not with a wisdom of speech lest the cross of Christ should be without effect. For the word of the cross is to the lost foolishness, but to the saved the power of God. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the intelligent. Where is the

wise? where the scribe? where the disputer of this life? Has not God made foolish the wisdom of the world? For since, in the wisdom of God, the world by wisdom knew not God, God was pleased by the foolishness of preaching to save those that believe; and since the Jews seek signs, and the Greeks seek wisdom, we preach Christ crucified, to the Jews indeed an offense, and to the gentiles foolishness, but to the called, both Jews and Greeks, Christ the power of God and wisdom of God; for the foolishness of God is wiser than men, and the weakness of God is stronger than men. For you see your calling, brothers, that not many wise according to the flesh, not many mighty, not many noble [are called]; but God has chosen the foolish things of the world to confound the wise, and the weak things of the world has God chosen to put to shame the mighty, and the ignoble things of the world and things that are despised has God chosen, and things that are not, to destroy things that are, that no flesh may glory in the sight of God. But you are of him in Christ Jesus, who has become to us wisdom from God, and righteousness, and sanctification and redemption, that as it is written, He that glories, let him glory in the Lord.

4 And when I came to you, brothers, I came not with excellency of speech, or wisdom, declaring to you the mystery of God. For I determined to know nothing among you except Jesus Christ and him crucified. And I was with you in weakness, and with fear and with much trembling, and my speech and my preaching were not with persuasive words of wisdom, but with a demonstration of the spirit and power, that your faith might not be in the wisdom of men but in the power of God.

5 But we speak wisdom among the perfect, but not the wisdom of this life, nor of the rulers of this life, who are destroyed; but we speak a wisdom of God hid in mystery, which God appointed from eternity for our glory, which none of the rulers of this life knew, for if they had known they would not have crucified the Lord of glory; but as it is written, An eye has not seen, an ear has not heard, neither have entered into the heart of man the things which God has prepared for those that love him; but God has revealed them to us by his Spirit. For the Spirit searches all things, even the depths of God. For who knows the [things] of man, except the spirit of man which is in him? So also no one knows the

[things] of God except the Spirit of God. And we have received not the spirit of the world, but the Spirit which is of God, that we may know the things given us by God, which we also speak, not in words taught by human wisdom, but in those taught by the Spirit, comparing spiritual things with spiritual. But the natural man receives not the [things] of the Spirit of God, for they are foolishness to him, and he cannot know them, for they are spiritually discerned. But the spiritual man discerns all things, and is himself perceived by no one. For who has known the mind of the Lord, who shall instruct him? But we have the mind of Christ.

6 And I, brothers, was not able to speak to you as spiritual, but as carnal, as babes in Christ. I have fed you milk, not solid food; for you were not yet able; but you are not able even now; for you are yet carnal. For when there is envy and strife among you are you not carnal and walk as men? For when one says, I am of Paul, and another, I, of Apollos, are you not men? Who then is Apollos? and who is Paul? but ministers by whom you believed, and to each as the Lord gave. I planted, Apollos watered, but God caused [the seed] to grow; so neither is he that plants any thing, nor he that waters, but God that causes it to grow. He that plants and he that waters are one; and each shall receive his reward according to his labor. For we are God's co-laborers; you are God's field, God's building.

7 According to the grace of God given me as a wise architect I have laid a foundation, and another builds on it. But let each one see how he builds on it. For no one can lay another foundation besides that laid, which is Christ Jesus. And if any man builds on this foundation, gold, silver, precious stones, wood, grass, reeds, each one's work shall be manifest; for the day shall show it, because it shall be revealed by fire, and the same fire shall try every man's work what it is. If any one's work continues which he has built, he shall receive a reward; if any one's work is consumed, he shall suffer loss, and he shall be saved, but so as by fire.

8 Know you not that you are a temple of God and the Spirit of God dwells in you? If any one destroys the temple of God, him shall God destroy; for the temple of God which you are is holy. Let no one deceive himself; if any one seems to be wise among you in this life, let him be a fool, that he may be wise.

For the wisdom of this world is foolishness with God. For it is written; He takes the wise in their craftiness. And again; The Lord knows the thoughts of the wise that they are vain. Let no one therefore glory in men; for all things are yours, whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come, all are yours, and you Christ's, and Christ God's.

9 Let a man so regard us as servants of Christ and stewards of the mysteries of God. But, moreover, it is required of stewards that one should be found faithful. But it is of little account to me that I should be judged by you or by man's day [judgment]; but I judge not myself; for I am not conscious to myself [of wrong], but I am not on this account justified; but he that judges me is the Lord. Judge nothing therefore before the time, till the Lord comes, who will both bring to light the hidden deeds of darkness, and make known the purposes of the hearts; and then shall each one have praise from God.

10 I have applied these things figuratively, brothers, to myself and Apollos on your account, that you may learn by us not to [go beyond] what is written, that you may not be puffed up for one against another. For who made you to differ? And what have you that you did not receive? And if you received, why do you boast as one that receives not? You are already full, you are already enriched; you have reigned without us; and I would that you did reign, that we also might reign with you. For I think that God has shown us the apostles last, as devoted to death, for we have been made a spectacle to the world, both to angels and men. For we are foolish for Christ's sake, but you are wise in Christ; we are weak, but you are strong; and you are glorious, but we are infamous. Even to this hour we suffer hunger and thirst and nakedness, and are beaten, and are unsettled, and labor, working with our hands; being reviled we bless, being persecuted we endure, being defamed we entreat; we are made like the offscouring of the world and the vilest of all things, even till now.

11 I write these things not to shame you, but as my beloved children, I admonish you. For if you have ten thousand teachers in Christ still you have not many fathers; for in Christ Jesus I have begotten you by the gospel. I exhort you therefore, be followers of me. For this reason I sent you Timothy, who is my beloved

and faithful son in the Lord, who will remind you of my ways in Christ, as I teach everywhere, in every church. Some are puffed up as though I would not come to you; but I will come to you shortly, if the Lord will, and will know not the word of those who are puffed up but the power; for the kingdom of God is not in word, but in power. What do you wish? shall I come to you with a rod, or in love and a spirit of meekness?

## CHAPTER II.

INCEST, LITIGATION, EXPEDIENCY, AND CHASTITY.

1 It is commonly reported that there is fornication among you, and such fornication as is not among the gentiles, that a man should have his father's wife. And you are puffed up, and have not rather mourned, that he who has done this deed should be removed from among you. For I indeed as absent in body, but present in spirit, have already judged as present him that has so done this, in the name of our Lord Jesus you being assembled together and my spirit with the power of our Lord Jesus to deliver such a one to Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord. Your rejoicing is not good. Do you not know that a little leaven leavens the whole mass? Remove the old leaven, that you may be a new mass, as you are unleavened; for Christ our passover was also sacrificed for us. Let us therefore keep the feast, not with old leaven, nor with a leaven of vice and wickedness, but with the unleavened bread of sincerity and truth.

2 I wrote to you in the epistle not to associate with fornicators; not altogether the fornicators of this world, or the covetous and rapacious, or idolaters, since then you would have to go out of the world. But now I have written to you not to associate, if any one called a brother is a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or rapacious, even to eat with such a one. For what business have I to judge those without? Do you not judge those within? but those without, God judges. Remove therefore the evil man from among you.

3 Dare any of you having a business with another be judged by the wicked, and not by the saints? Do you not know that the

saints shall judge the world? And if the world is judged by you, are you unworthy of the lowest courts? Know you not that we shall judge angels? Much more then things pertaining to this life? If then you have courts for the business of this life, do you constitute them of the most abject in the church? I speak to your shame. Is there not now a wise man among you? not one who can judge between his brothers? But brother goes to law with brother, and that before unbelievers. Now therefore there is a great fault among you, that you go to law one with another. Why not rather suffer injustice? why not rather be defrauded? But you injure and defraud, and that your brothers. Know you not that the unjust shall not inherit the kingdom of God? Be not deceived; neither fornicators, nor idolaters, nor adulterers, nor the effeminate, nor sodomites, nor thieves, nor covetous persons, nor drunkards, nor revilers, nor the rapacious, shall inherit the kingdom of God. And such were some of you; but you are washed, you are sanctified, but you are justified in the name of the Lord Jesus, and by the Spirit of our God.

4 All things are lawful for me, but all things are not expedient; all things are lawful, but I will not be brought under the power of any. Food for the stomach, and the stomach for food; but God will destroy both it and them. And the body is not for fornication but for the Lord; and the Lord for the body; and God both raised the Lord, and will raise us up by his power. Know you not that your bodies are Christ's members? Shall I then take the members of Christ and make them a harlot's members? by no means. Know you not that he who is joined to a harlot is one body [with her]? For the two, says he, shall be one flesh. But he that is joined to the Lord is one spirit [with him]. Avoid fornication. Every crime that a man commits is out of his body; but he that commits fornication sins in his body. Know you not that your bodies are a temple of the Holy Spirit in you which you have from God, and you are not your own? For you are bought with a price; therefore glorify God in your body.

## CHAPTER III.

MARRIAGE, CELIBACY, ETC., AND THINGS OFFERED TO IDOLS.

1 CONCERNING what you wrote to me, it is good for a man not to touch a woman; but on account of fornications, let each man have his wife, and each woman have her husband. Let the husband render to the wife her due, and in like manner also the wife the husband. The wife has not the right to her body, but the husband; and in like manner the husband has not the right to his body, but the wife. Withhold not yourselves from one another, except by agreement for a time that you may be at leisure for prayer, and come together again, that Satan may not tempt you by your incontinence. But this I say by suggestion, not by command. For I wish that all men were even as I am; but each one has his gift from God, and one is of one kind and another of another.

2 And I say to the unmarried and to the widows, that it is good for them to continue as I am; but if they have not self-control, let them marry; it is better to marry than to be incontinent. But the married I charge, not I, but the Lord, Let not a wife separate from her husband, and also if she is separated let her remain unmarried or be reconciled to the husband, and let not a husband leave his wife.

3 But to the rest I speak, not the Lord, If any brother has an unbelieving wife, and she is pleased to live with him, let him not leave her; and if any wife has an unbelieving husband and he is pleased to live with her, let her not leave the husband. For the unbelieving husband is sanctified by the believing wife, and the unbelieving wife is sanctified by the brother; else were your children impure, but now are they holy. But if the unbelieving companion departs, let him depart; the brother or the sister is not bound in such cases; but God has called us to peace. For how do you know, wife, that you will not save your husband? or how do you know, husband, that you will not save your wife?

4 Unless as the Lord has imparted to each one, as God has called each one, so let him walk; and so I appoint in all the churches. Is any one called being circumcised, let him not be uncircumcised; is any one called in uncircumcision, let him not be circumcised. Circumcision is nothing, and uncircumcision is nothing,

but keeping God's commandments. Let each one remain in the calling in which he was called; were you called being a servant, care not for it; but if you can be free, use it rather. For the servant called in the Lord is the Lord's freeman; in like manner the called freeman is Christ's servant. You are bought with a price; be not servants of men. Let each one continue, brothers, in the calling in which he was called under God.

5 And concerning the virgins I have no ordinance of the Lord, but I give an opinion as one that has obtained mercy of the Lord to be faithful. I think then that this is good on account of the present necessity, because it is good for man to be so. Are you bound to a wife, seek not a release; are you released from a wife, seek not a wife. But if you marry, you do not sin and if the virgin marries she does not sin. But such will have affliction in the flesh; but I spare you. But this I say, brothers, the time is short, so that in future those who have wives should be as those not having them, and those who weep as those not weeping, and those who rejoice as those not rejoicing, and those who buy as not possessing, and those who use the world as those not abusing it; for the fashion of this world passes away. But I wish you to be without cares. The unmarried man cares for the things of the Lord, how he shall please the Lord; but he that is married cares for the things of the world, how he shall please the wife. And the wife and the virgin are different; the unmarried woman cares for the things of the Lord, that she may be holy in body and spirit; but she that is married cares for the things of the world, how she shall please the husband. But I say this for your own profit; not to impose a snare on you, but for [your] honor, and [your] attending on the Lord without distraction.

6 But if any one thinks that he behaves improperly to his virgin, if she is past her prime, and it must be so, let him do what he wishes; he does not sin; let them marry. But he that stands firm in mind, not having a necessity, but has power over his will, and has determined in his mind to keep his virgin, does well. He that gives in marriage therefore does well, and he that gives not in marriage does better.

7 A woman is bound as long as her husband lives; but if her husband is dead then she is free to be married to whom she will; only in the Lord. But she is happier if she continues thus, in my opinion, and I think also I have the Spirit of God.

8 And concerning things offered to idols we all have knowledge. Knowledge puffs up, but love edifies. And if any one thinks he knows any thing, he yet knows nothing as he ought to know; but if any one loves God, this [man] is known by him. Concerning eating things offered to idols, we know that an idol is nothing in the world, and that there is no other God but one. For even if there are those called Gods, whether in heaven or on earth, as there are many gods and many lords, yet to us there is one God the Father, of whom are all things, and we in him, and one Lord Jesus Christ, through whom are all things and we through him. But all have not this knowledge; and some with the conscience [unenlightened] even till now eat an idol's [sacrifice] as an idol's sacrifice, and their conscience being weak is defiled. But food does not commend us to God; for neither if we eat not are we worse, nor if we eat are we better. But beware lest your liberty should become an offense to the weak. For if any one sees you who have knowledge reclining in an idol's temple, will not the conscience of him that is weak be emboldened to eat things offered to idols? And will not the weak brother for whom Christ died perish by your knowledge? But when you thus sin against the brothers, and wound their weak conscience, you sin against Christ. Wherefore, if food offends my brother, I will eat no meat forever, that I may not offend my brother.

## CHAPTER IV.

### THE CHRISTIAN MINISTRY ENTITLED TO A SUPPORT, PAUL'S LABORS WITHOUT CHARGE.

1 Am I not a freeman? Am I not an apostle? Have I not seen Jesus Christ our Lord? Are not you my work in the Lord? If I am not an apostle to others, I certainly am to you; for you are a seal of my apostleship in the Lord. My defense to those who condemn me is this; Have we not a right to eat and drink? Have we not a right to lead about a sister, a wife, as also the other apostles, and the brothers of the Lord, and Cephas? Or I only and Barnabas, have we not a right to abstain from labor? Who ever goes on a military expedition at his own expense? Who plants a vineyard and eats not the fruit of it? or who feeds a

flock and eats not of the milk of the flock? Do I say these things in the manner of men? or does not the law also say the same? For it is written in the law of Moses, You shall not muzzle the ox that threshes. Does God care for oxen? or does he speak entirely for our sakes? For our sakes, doubtless, it was written, that he who plows should plow in hope, and that he who threshes in hope should partake of it. If we have sown for you spiritual things, is it too much if we reap your earthly things? And if others have this right, do we not have it more? But we have not used this right, but endure all things, that we may not impede the gospel of Christ. Know you not that those who perform sacred rites eat from the temple? Those who wait on the altar partake of the altar? So also the Lord has appointed to those who preach the gospel to live by the gospel. But I have used none of these things, and I have not written these things that it should be so done to me; for I prefer to die, rather than that any one should make my boasting vain.

2 For if I preach the gospel I have nothing to boast of; for a necessity is laid upon me; for woe is me, if I preach not the gospel. For if I do this willingly, I have a reward; but if unwillingly, I am intrusted with a stewardship. What then is my reward? That preaching I may make the gospel without expense, that I may not abuse my right in the gospel. For being free from all men, I have made myself a servant of all, that I may gain more; to the Jews I have been as a Jew, that I might gain the Jews; to those under the law, as under the law, not being myself under the law, that I might gain those under the law; to those without law, as without law, being not without law to God, but with law to Christ, that I might gain those without law; to the weak I have been as weak, that I might gain the weak; I have been all things to all men, that I may save some in all conditions; and I do all things for the sake of the gospel, that I may be a partaker of it.

3 Know you not that those who run in the race all indeed run, but one takes the prize. So run that you may obtain. And every one that contends in the games is temperate in all things, they indeed to obtain a perishable crown, we an imperishable. I therefore so run, not as uncertainly, and so strike, not as one who beats the air; but I brow-beat my body, and bring it into subjec-

tion, lest having preached to others I should myself be a reprobate.

4 For I wish you not to be ignorant, brothers, that all our fathers were under the cloud, and all passed through the sea, and all were baptized to Moses by the cloud and by the sea, and all eat the same spiritual food, and all drank the same spiritual drink; for they drank of the spiritual rock which followed them, and that rock was Christ; but with many of them God was not pleased; for they were destroyed in the wilderness. But these things are examples for us, that we should not desire evil things, as they did. Neither be idolaters, as some of them were, as it is written; The people sat down to eat and drink, and rose up to play. Neither let us commit fornication, as some of them did and fell in one day twenty-three thousand. Neither let us try Christ, as some of them did and were destroyed by serpents. Neither do you complain as some of them complained and were destroyed by the destroyer. All these things happened to them as examples, and are recorded for our admonition on whom the ends of the ages have come; so that he who thinks he stands, let him take heed lest he fall. For no trial has befallen you but what is common to man; and God is faithful, who will not permit you to be tried beyond what you are able, but with the trial will order the event, that you may be able to endure.

5 Wherefore, my beloved, avoid idolatry. I speak as to wise men; judge what I say. The cup of blessing which we bless, is it not a participation of the blood of Christ? The bread which we break, is it not a participation of the body of Christ? For we, being many, are one bread, one body; for we all partake of the one bread. Consider Israel after the flesh; are not those who eat the sacrifices partakers of the altar? What then do I say? that an idol sacrifice is any thing, or that an idol is any thing? But what the gentiles sacrifice, they sacrifice to demons, and not to God; and I do not wish you to be partakers with demons. You cannot drink the Lord's cup and the cup of demons; you cannot partake at the Lord's table and the table of demons. Do we provoke the Lord to anger? Are we stronger than he?

6 All things are lawful, but all things are not expedient; all things are lawful, but all things do not edify. Let no one seek his own but the good of another. Whatever is sold in the market

eat, asking no questions for conscience' sake; for the earth is the Lord's and all it contains. But if an unbeliever invites you and you wish to go, eat whatever is set before you, asking no questions for conscience' sake. But if any one says to you, This has been offered to an idol, eat not for his sake that informed you, and for conscience' sake. I mean not your conscience, but that of the other. For why is my freedom limited by the conscience of another? If I partake with thanks, why am I blamed for that for which I give thanks? Whether then you eat or drink, or whatever you do, do all to the glory of God. Be without offense both to Jews and Greeks, and the church of God, as I also please all in all things, not seeking my own profit but that of many, that they may be saved. Be followers of me as I also am of Christ.

## CHAPTER V.

### PUBLIC WORSHIP, THE LORD'S SUPPER.

1 I COMMEND you, brothers, that you have remembered all my [instructions], and that you retain the traditions as I delivered them to you. But I wish you to know that the head of every man is Christ, and the head of the woman, the man, and the head of Christ, God. Every man praying or prophesying with his head covered disgraces his head. But every woman praying or prophesying with her head uncovered disgraces her head; for it is one and the same as if she was shaved. For if a woman is not veiled then let her hair be cut off; but if it is disgraceful for a woman to have her hair cut off, or to be shaved, let her wear a veil.

2 For a man ought not to cover his head, being an image and glory of God; but the woman is a glory of man. For man is not of woman, but woman of man; for man also was not created because of the woman, but woman because of the man. For this reason ought the woman to have a power [veil] on her head because of the angels. But neither is woman without man, nor man without woman in the Lord; for as the woman is of the man, so also the man is through the woman, but all things are from God. Judge of yourselves; is it becoming that a woman should pray to God unveiled? Does not nature herself teach you that if a man wears long hair it is a disgrace to him? but if a woman wears

long hair it is her glory; for the hair is given her for a covering. But if any one is disposed to be contentious, we have no such custom neither have the churches of God.

3 But I tell you this, not to praise you, that you come together not for the better but for the worse. For first, when you come together in an assembly, I hear that there are divisions among you, and some part of it I believe. For it is necessary that there should be heresies among you, that the approved may be manifest among you. When you come together therefore, it is not to eat the Lord's supper, for each one in eating takes his supper before the rest, and one is hungry and another drunk. Have you not [food] to eat and drink at your houses? or do you despise the church of God, and shame those who have not [houses]? What shall I say to you? Shall I commend you? In this I commend you not.

4 For I received of the Lord, what I also delivered to you; that on the night in which he was betrayed, the Lord Jesus took bread and giving thanks broke, and said, This is my body, which is for you; this do in remembrance of me. In like manner also the cup, after supper, saying, This cup is the new covenant [sealed] with my blood; this do, as often as you drink, in remembrance of me. For as often as you eat this bread and drink this cup, you declare the Lord's death till he comes. So that whoever eats this bread or drinks this cup of the Lord unworthily, is guilty of the body and blood of the Lord. But let a man prove himself, and so let him eat of the bread and drink of the cup; for he eats and drinks judgment to himself, who eats and drinks not discerning the body.

5 For this reason many are weak and sick among you and some sleep. For if we judged ourselves we should not be judged; but being judged, we are chastened by the Lord, that we may not be condemned with the world. Therefore, my brothers, when you come together to eat, wait one for another. If any one is hungry let him eat at home, that you come not together for judgment. The other things I will arrange when I come.

## CHAPTER VI.

### SPIRITUAL GIFTS.

1 And I wish you not to be ignorant, brothers, of the spiritual gifts. You know that when you were gentiles, you followed dumb idols as you were led. I assure you, therefore, that no one speaking by the Spirit of God calls Jesus an accursed thing, and no one can call Jesus Lord, except by the Holy Spirit.

2 And there are diversities of gifts but the same Spirit; and there are diversities of services and the same Lord; and there are diversities of operations and the same God, who performs all things in all. But a manifestation of the Spirit is given to each one for a useful purpose. For to one is given by the Spirit a word of wisdom, and to another a word of knowledge by the same Spirit, and to another faith by the same Spirit, and to another gifts of performing cures by the same Spirit, and to another the performance of mighty works, and to another prophecy, and to another discrimination of spirits, and to another different tongues, and to another an interpretation of tongues; but all these [works] performs one and the same Spirit, distributing to each in particular as it wills.

3 For as the body is one and has many members, and all the members of the body being many are one body, so also is Christ; for we have all been baptized with one Spirit in one body, whether Jews or Greeks, whether servants or freemen, and have all been made to drink one Spirit. For the body also is not one member but many. If the foot says, Because I am not a hand, I am not of the body, is it therefore not of the body? and if the ear says, Because I am not an eye, I am not of the body, is it therefore not of the body? If the whole body was an eye, where would be the hearing? If the whole was a hearing, where would be the smelling? But now God has placed the members each one of them in the body, as he pleased. But if all were one member, where would be the body? But now there are many members, but one body. The eye cannot say to the hand, I have no need of you, or again, the head to the feet, I have no need of you; but much more those members of the body which seem to be weak are necessary, and those which we esteem to be less honorable members of

the body, on these we bestow more abundant honor, and our uncomely members have more abundant comeliness, for our comely ones have no need. But God has commingled the body, giving more abundant honor to that part which was lacking, that there should be no schism in the body, but that the members should have the same care one for another. And if one member suffers, all the members suffer with it; and if one member is glorified, all the members rejoice with it.

4 And you are a body of Christ, and members in particular. And God has set some in the church, first apostles, secondly prophets, thirdly teachers, then powers, then gifts of performing cures, aids, governments, different tongues. Are all apostles? are all prophets? are all teachers? are all powers? have all gifts of performing cures? do all speak with tongues? do all interpret? But desire earnestly the best gifts: and I will still more fully show you the way.

5 If I speak with the tongues of men and of angels and have not love, I am a sounding brass and a tinkling cymbal. And if I have prophecy, and understand all mysteries, and all knowledge, and if I have all faith so as to remove mountains, and have not love, I am nothing. And if I deal out all my property to feed the poor, and if I deliver my body to be burned, and have not love, I shall not be profited.

6 Love suffers long and is kind; love envies not; love is not boastful, is not puffed up, does not behave unbecomingly, seeks not her own, is not easily provoked, devises not evil, rejoices not in wickedness, but rejoices in the truth; bears all things, believes all things, hopes for all things, and endures all things.

7 Love never fails; but if there are prophecies, they shall pass away; if tongues, they shall cease; if knowledge, it shall pass away. And we know in part and we prophesy in part; when the perfect has come, that which is in part shall pass away. When I was a child, I spoke as a child, I thought as a child, I reasoned as a child; when I became a man I put away childish things. For now we see by a mirror darkly, but then we shall see face to face; now I know in part, but then I shall know fully as I also am known. And now remain faith, hope, love, these three; but the greatest of these is love.

8 Cherish love, and be earnestly desirous of spiritual gifts, but

rather that you may prophesy. For he that speaks with a tongue speaks not to men but to God; for no one understands him, but in spirit he speaks mysteries; but he that prophesies speaks to men to edification and exhortation and consolation. He that speaks with a tongue edifies himself; but he that prophesies edifies an assembly. I wish you all to speak with tongues, but rather that you should prophesy; and he that prophesies is greater than he that speaks with tongues, unless he interprets, that the assembly may receive edification.

9 But now, brothers, if I come to you speaking with tongues, what shall I profit you, unless I speak to you by a revelation, or by a knowledge, or by a prophecy, or by a doctrine? So of irrational objects making a sound, whether a flute or harp; if it makes no distinction of sounds, how shall it be known what is played on the flute or harp? For also if the trumpet gives an uncertain sound, who will prepare himself for the battle? So also you by a tongue if you utter a word not easily understood, how shall it be known what is spoken? for you will speak to the air. There are perhaps as many kinds of voices in the world, and no one is without significance; if therefore I do not know the meaning of the voice, I shall be to him that speaks a barbarian, and he that speaks will be a barbarian to me. So also you, since you are earnestly desirous of spirits [spiritual gifts], seek to abound for the edification of the church. Let him therefore that speaks with a tongue pray that he may interpret, For if I pray with a tongue, my spirit prays, but my understanding is unfruitful. What then is [to be done]? I will pray with the spirit, I will pray also with the understanding; I will sing with the spirit, I will sing also with the understanding; since if you bless with the spirit, how shall he that occupies the place of the unlearned say, Amen, to your thanksgiving, since he knows not what you say? For you indeed give thanks well; but the other is not edified. I thank God I speak with a tongue more than you all; but in an assembly I had rather speak five words with my understanding, that I may also teach others, than ten thousand words in a tongue.

10 Brothers, be not children in understanding, but in malice be children, and in understanding be perfect men. For it is written in the law, With other tongues, and with other lips will I speak to this people, and so they shall not understand me, says the Lord.

Tongues therefore are a sign, not for believers but for unbelievers, but prophecy is not for unbelievers but for believers. If, therefore, the whole church comes together, and all speak with tongues, and there come in the unlearned and unbelieving, will they not say that you are mad? But if all prophesy, and there comes in an unbeliever or an unlearned man, he is convinced by all, he is examined by all, and the secrets of his heart are made manifest, and so falling down on his face he worships God, declaring that God is really among you.

11 What then is [to be done] brothers? When you come together, each one of you has a psalm, has a doctrine, has a revelation, has an interpretation; let all things be done for edification. If any one speaks with a tongue, let it be by two or at most by three, and by turns, and let one interpret; and if there is no interpreter, let him be silent in the assembly, and let him speak to himself and to God. Let two or three prophets speak, and let the rest judge; but if any thing is revealed to another sitting by, let the first be silent. For you can all prophesy one by one, that all may learn, and all be comforted. And the spirits of prophets are subject to the prophets; for God is not [the friend] of disorder but of peace.

12 As in all the churches of the saints, let your women keep silence in the assemblies; for it is not permitted to them to speak, but to be in subjection, as the law also says. But if they wish to learn any thing, let them ask their husbands at home; for it is a shame for a woman to speak in an assembly. Did the word of God go out from you, or did it come to you alone?

13 If any one thinks he is a prophet, or a spiritual man, let him acknowledge the [things] which I write to you, that they are the Lord's; but if any one is ignorant, let him be ignorant. Therefore, brothers, desire earnestly to prophesy, and forbid not to speak with tongues; but let all things be done becomingly and in order.

## CHAPER VII.

### THE RESURRECTION OF THE DEAD.

1 I DECLARE to you, brothers, the gospel which I preached to you, which you also received, in which also you stand, by which

also you are saved, if you adhere to the word we preached to you, unless indeed you believed in vain. For I delivered to you at first, what I also received, that Christ died for our sins according to the Scriptures, and that he was buried, and that he rose on the third day according to the Scriptures, and that he appeared to Cephas, then to the twelve. Afterwards he appeared to more than five hundred brothers at once, of whom the most continue even to the present time, but some have fallen asleep. Then he appeared to James, then to all the apostles, and last of all he appeared to me also, as one born out of due time. For I am the least of the apostles, and am not worthy to be called an apostle, because I persecuted the church of God; but by the grace of God I am what I am, and his grace to me was not in vain, but I labored more abundantly than they all, but not I but the grace of God with me. Whether therefore it is I or they, so we preach, and so you believed.

2 But if Christ is preached that he was raised from the dead, how say some among you that there is no resurrection of the dead? But if there is not a resurrection of the dead, Christ has not been raised; and if Christ has not been raised, then both our preaching is vain, and your faith also vain; and we are found also false witnesses of God, because we testified in regard to God that he raised up Christ, whom he raised not up if indeed the dead are not raised. For if the dead are not raised, Christ was not raised; and if Christ was not raised, your faith is vain, you are yet in your sins, and those then who have fallen asleep in Christ have perished. If in this life only we have hope in Christ, we are of all men most miserable.

3 But now Christ has been raised from the dead, a first fruit of those that have slept. For since by a man came death, by a man also came the resurrection of the dead. For as in Adam all die, so in Christ also shall all be made alive. But each one in his own order; Christ a first fruit, then those who are Christ's at his coming; then is the end, when he delivers up the kingdom to the God and Father, when he will destroy every principality and every authority and power. For he must reign till he has put all enemies under his feet. The last enemy, death, shall be destroyed, for he put all things under his feet. But when he says that all things are put under him, it is clear that he is excepted who puts

all things under him; and when all things have been put under him, then will the Son also himself be subject to him that put all things under him, that God may be all in all.

4 Else what will they do who are baptized for the dead, if the dead rise not at all? and why are they baptized for them? Why also do we encounter danger every hour? By the joy on account of you which I have in Christ Jesus our Lord, I die daily. If after the manner of men I have fought with beasts at Ephesus, of what advantage is it to me? If the dead rise not, let us eat and drink, for to-morrow we die. Be not deceived; evil companionships corrupt good morals. Awake to righteousness and sin not; for some have not a knowledge of God. I speak to your shame.

5 But some one will say, How are the dead raised up? and with what body do they come? Foolish man, what you sow is not made alive unless it dies; and what you sow, you sow not the body which shall be, but the naked grain, it may be of wheat, or some of the other grains; but God gives it a body as he pleases, and to each of the grains its own body. All flesh is not the same flesh; but there is one flesh of men, and another flesh of beasts, and another flesh of birds, and another of fishes. And there are heavenly bodies and earthly bodies; but the glory of the heavenly is one, and of the earthly another. There is one glory of the sun, and another glory of the moon, and another glory of the stars; for star differs from star in glory. So also is the resurrection of the dead. It is sown in destruction, it is raised in indestructibleness; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body. If there is a natural body, there is also a spiritual body. And thus it is written; The first man Adam became a living soul; the last Adam is a life-giving spirit. But the spiritual was not first, but the natural; then the spiritual. The first man was from the earth, earthly, the second man is from heaven. Like the earthly, such also are the earthly; and like the heavenly, such also are the heavenly; and as we have borne the image of the earthly, we shall also bear the image of the heavenly.

6 But I say this, brothers, that flesh and blood cannot inherit the kingdom of God, nor shall destruction inherit indestructibleness. Behold, I tell you a mystery; we shall not all sleep, but we shall all

be changed, in a moment, in the twinkling of an eye, at the last trumpet; for the trumpet shall sound, and the dead be raised, indestructible, and we shall be changed. For this destructible must put on indestructibleness, and this mortal must put on immortality. And when this destructible has put on indestructibleness, and this mortal has put on immortality, then shall the word be accomplished that is written; Death was swallowed up in victory. Where, death, is your sting? where, death, is your victory? And the sting of death is sin, and the power of sin is the law; but thanks be to God who gives us the victory through our Lord Jesus Christ. Therefore, my beloved brothers, be steadfast, immovable, always abounding in the work of the Lord, knowing that your labor is not in vain in the Lord.

## CHAPTER VIII.

CHARITABLE COLLECTIONS, TIMOTHY, APOLLOS, FAMILY OF STEPHANAS, SALUTATIONS.

1 Concerning the collection for the saints, as I directed the churches of Galatia, so also do you. On the first day of the week let each one of you lay aside by himself in store as God has prospered him, that there may be no collections made when I come. And when I come, whom you shall approve, these will I send with letters to carry your charity to Jerusalem; and if it seems best that I should go, they shall go with me. And I will come to you when I pass through Macedonia; for I will pass through Macedonia and perhaps remain and spend the winter, that you may send me forward wherever I go. For I do not wish now to see you by the way; for I hope to continue some time with you, if the Lord permits. But I will remain at Ephesus till Pentecost, for a great and effectual door is opened to me, and there are many adversaries.

2 If Timothy comes, see that he is with you without fear, for he performs the work of the Lord, as I also do; let no one therefore despise him. But send him forward in peace, that he may come to me; for I look for him with the brothers.

3 But concerning Apollos the brother, I have exhorted him much to come to you with the brothers; but he was entirely indis-

posed to come now, but he will come when he has a convenient time.

4 Be watchful, stand firm in the faith, be manly, be strong, let all your [works] be in love.

5 And I exhort you, brothers, know the family of Stephanas, for it is a first fruit of Achaia, and they devoted themselves to serving the saints; that you also be in subjection to such, and to every one that works and labors with us. I am glad of the coming of Stephanas and Fortunatus and Achaiacus, for they supplied your lack, and refreshed my spirit and yours. Know therefore such.

6 The churches of Asia salute you. Aquila and Priscilla salute you much in the Lord, with the assembly [church] at their house. All the brothers salute you. Salute one another with a holy kiss.

7 The salutation with my hand, Paul's. If any one is not a friend to the Lord, let him be accursed. The Lord comes. The grace of the Lord Jesus be with you. My love be with you all in Christ Jesus.

## SECOND EPISTLE TO THE CORINTHIANS.

PHILIPPI, A.D. 58. (Acts, 16: 1.)

### CHAPTER I.

THE APOSTLE'S LOVE OF THE CORINTHIANS, HIS TRIALS, HIS DESIGN TO VISIT THEM, HIS FORMER LETTER, ETC.

1 PAUL, an apostle of Jesus Christ by the will of God, and Timothy the brother, to the church of God which is at Corinth, with all the saints who are in all Achaia. Grace be to you, and peace from God our Father, and the Lord Jesus Christ.

2 Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies and God of all comfort, who comforts us in all our affliction, that we may be able to comfort those in every affliction with the comfort with which we ourselves are comforted by God, because as Christ's sufferings abound in us, so also through Christ does our comfort abound. And if we are afflicted, it is for your comfort and salvation, wrought by a patient endurance c.

the same sufferings which we also suffer, and our hope for you is strong; and if we are comforted, it is for your comfort and salvation, knowing that as you are partakers of the sufferings, so you are also of the comfort.

3 For we wish you not to be ignorant, brothers, of our affliction which befell us in Asia, that we were exceedingly oppressed beyond our power, so that we despaired even of life; but we had the sentence of death in ourselves, that we might not trust in ourselves, but in God who raises the dead, who delivered us from so great a death and will deliver, in whom we hope that he will also still deliver, you also striving together for us in prayer, that thanks may be rendered for us by many persons for the gift bestowed on us by many.

4 For this is our rejoicing; the testimony of our conscience that in purity and godly sincerity, not with a carnal wisdom, but with a divine grace, we have conducted ourselves in the world, and most abundantly towards you. For we do not write to you of other things, but of what you read and acknowledge; and I hope you will also acknowledge to the end, as you have also acknowledged us in part, that we are your rejoicing as you also are ours in the day of the Lord Jesus.

5 And in this confidence I wished to come to you before, that you might have a second benefit, and to pass by you into Macedonia, and to come again from Macedonia to you, and by you to be sent forward to Judea. Wishing this therefore, did I use lightness? or what I wish do I wish according to the flesh, that with me there may be the yes, yes, and the no, no? But as God is faithful, our word to you was not yes and no. For Jesus Christ, the Son of God, who was preached among you by us, by me and Silvanus and Timothy, was not yes and no, but was yes in him; for all the promises of God, the yes in him, and the Amen in him, are for glory to God by us. And he that establishes us with you in Christ, and has anointed us, is God, who has also sealed us and given us the pledge of the Spirit in our hearts.

6 But I call God to witness on my soul, that to spare you I have not yet come to Corinth. Not that we are lords of your faith, but co-laborers of your joy; for you stand firm by the faith. But I determined this with myself, not to come again to you in sorrow; for if I grieve you, who is he that gladdens me, but he

that is grieved by me? And I wrote the same to you that coming I might not have sorrow for those in whom I ought to have joy, having trusted in you all that my joy is the joy of you all. For I wrote to you in much affliction and distress of mind with many tears, not that you should be grieved, but that you might know the love which I have abundantly for you.

7 But if any one has caused grief, he has not grieved me, but in part, that I may not be hard upon you, [has grieved you] all. Sufficient for such a one is this rebuke by many; so that on the other hand you ought to forgive and comfort him, that he may not be overwhelmed with excessive sorrow. I exhort you, therefore, to confirm your love to him; for I wrote for this purpose, that I might know the proof of you, whether you are obedient in all things. But whom you favor I also will favor; for what favor I have shown, if I have shown any favor, has been for your sakes, in the presence of Christ, that we may not be circumvented by Satan; for we are not ignorant of his devices.

8 But when I came to Troas for the gospel of Christ, and a door was opened to me by the Lord, I had no rest in my spirit from not finding Titus my brother; but leaving them I went to Macedonia. But thanks be to God, who always triumphs over us in Christ and reveals the odor of his knowledge by us in every place; for we are a sweet odor of Christ to God, in the saved and in the lost, in one an odor of death to death, and in the other an odor of life to life. And who is sufficient for these things? For we are not as many, who adulterate the word of God, [for gain]; but as of sincerity, but as of God, we speak before God in Christ.

9 Do we begin again to commend ourselves? or need we, as some, commendatory epistles to you or from you? You are our epistle, written by our hearts, known and read by all men, for you are manifestly an epistle of Christ delivered by us, written not with ink but with the Spirit of the living God, not on tablets of stone but on tablets of hearts of flesh. And we have such confidence through Jesus Christ in God; not that we are sufficient of ourselves to reason out any thing as of ourselves, but our sufficiency is of God, who also has made us able ministers of the new covenant, not of the writing but of the spirit; for the writing kills, but the spirit makes alive.

10 But if the ministry of death engraved in a writing on stones was glorious, so that the children of Israel could not look steadily at the face of Moses on account of the brightness of his face, which passed away, how shall not the ministry of the spirit be glorious? For if the ministry of condemnation was a glory, much more will the ministry of righteousness abound in glory. For that which was made glorious was not glorious in this respect, on account of the surpassing glory. For if that which has passed away was with glory, much more will that which continues be in glory.

11 Having therefore this hope we use great boldness, and not as Moses put a vail on his face, that the children of Israel might not see to the end of that which has passed away; but their minds were blinded. For to this day in reading the old covenant the same vail remains, not taken away because it is taken away in Christ; but to this day when Moses is read a vail lies upon their minds; but when they turn to the Lord the vail is taken away. And the Lord is the Spirit; and where the Spirit of the Lord is there is liberty. And we all with unvailed face beholding as in a glass the glory of the Lord, are transformed into the same likeness, from glory to glory, as by the Spirit of the Lord.

12 Therefore, having this ministry, as we have obtained mercy we faint not, but have renounced the hidden things of shame, not walking in craftiness nor handling the word of God deceitfully, but commending ourselves by the manifestation of the truth to every conscience of men before God. But if our gospel is vailed it is vailed among the lost, in whom the god of this life has blinded the minds of the unbelieving, that the light of the gospel of the glory of Christ, who is the likeness of God, may not shine. For we preach not ourselves but Christ Jesus the Lord, and ourselves your servants for Jesus' sake. For God who commanded the light to shine out of darkness, has shone in our hearts to give us the light of the knowledge of the glory of God in the face of Jesus Christ.

13 But we have this treasure in earthen vessels, that the excellency of the power may be of God and not of us, being afflicted in every thing but not distressed, being perplexed but not in despair, being persecuted but not deserted, being cast down but not destroyed, always carrying about the death of Jesus in the body, that the life of Jesus may also be manifested in our bodies.

For we who live are always delivered to death for Jesus' sake, that the life also of Jesus may be made manifest in our mortal flesh. So that death works in us, but life in you. And having the same spirit of faith, according as it is written, I believed, therefore I spoke, we also believe and therefore speak, knowing that he who raised up the Lord Jesus will also raise us up with Jesus, and present us with you. For all things are for your sakes, that the abundant grace may abound through the thanksgiving of many to the glory of God.

14 Wherefore we faint not, but if our outward man is destroyed our inward man is renewed day by day. For the light affliction which is for a moment, works out for us more abundantly an eternal weight of glory, while we look not on the things which are seen but on the things which are not seen; for the things which are seen are for a time, but those which are unseen are eternal.

15 For we know that if our earthly house of this tabernacle was destroyed, we have an edifice from God, a house not made with hands, eternal in the heavens. For in this we also groan, earnestly desiring to put on our dwelling which is from heaven, if indeed also having put it on we may not be found naked. For being in this tabernacle we groan, being burdened, because we do not wish to put it off, but to put on [the other], that the mortal may be swallowed up by life. And he that has made us for this is God, who has given us the pledge of the Spirit. Being always confident therefore, and knowing that while we are present in the body we are absent from the Lord, — we walk by faith, not by sight; — but we are confident, and are pleased rather to be absent from the body and to be present with the Lord. Wherefore also we strive, whether present or absent, to be well pleasing to him. For we must all appear before the tribunal of Christ, that each one may receive through the body for what he has done, whether it is good or evil.

16 Knowing therefore the fear of the Lord we persuade men, but are made manifest to God; and I hope also to be made manifest in your consciences. For we do not again commend ourselves to you, but give you occasion to glory on our account, that you may have something for those that glory in appearance and not in heart. For if we are beside ourselves it is for God; and if we are sober it is for you. For the love of Christ constrains us, judging

this, that if one died for all then were all dead; and he died for all, that those who live should no more live for themselves but for him that died for them and rose again. So that from henceforth we know no man after the flesh; and if we have known Christ after the flesh, we now know him no more. So that if any one is in Christ he is a new creation; old things have passed away, behold, all things have become new. And all things are of God, who has reconciled us to himself by Jesus Christ, and given us the ministry of the reconciliation, to wit, that God was in Christ reconciling the world to himself, not imputing to them their offenses, and has given to us the word of reconciliation. We are embassadors therefore for Christ, as though God besought you by us; we pray you, for Christ, be reconciled to God. For he made him who knew no sin to be sin for us, that we might become God's righteousness in him.

17 And being also co-laborers we exhort you not to receive the grace of God in vain,—for he says, In an acceptable time I heard you, and in a day of salvation I helped you; behold, now is an acceptable time, behold, now is a day of salvation,—giving no offense in any thing, that the ministry may not be blamed, but in every thing commending ourselves as ministers of God, in great patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in dissensions, in labors, in watchings, in fastings, in purity, in knowledge, in long-suffering, in kindness, in the Holy Spirit, in love unfeigned, in the word of truth, in the power of God; with the arms of righteousness on the right hand and on the left, with honor and dishonor, with evil report and good report; as deceivers and true, as unknown and well-known, as dying and behold we live, as chastened and not killed, as grieving but always rejoicing, as poor but making many rich, as having nothing and possessing all things.

18 Our mouth is opened to you, Corinthians, our heart is enlarged; you are not straitened in us, but you are straitened in your own souls; and now as a return of benefits, I speak as to children, do you also be enlarged.

19 Be not unequally yoked with unbelievers; for what participation has righteousness with wickedness? or what communion has light with darkness? and what agreement has Christ with Beliar, or what part has a believer with an unbeliever? and

what agreement has a temple of God with idols? For you are a temple of the living God; as God said, I will dwell in them, and I will walk in them, and I will be to them a God and they shall be to me a people. Go out therefore from among them, and be separate, says the Lord, and touch not the impure; and I will receive you, and will be to you a father, and you shall be to me sons and daughters, says the Lord Almighty. Having therefore these promises, beloved, let us purify ourselves from every defilement of the flesh and spirit, perfecting holiness in the fear of God.

20 Receive us; we have injured no one, we have destroyed no one, we have defrauded no one. I say this not to condemn you, for I have said before that you are in our hearts both to die and live together. I have great boldness towards you, and great glorying on your account; I am full of comfort, I have a super-abounding joy in all our afflictions. For when we came into Macedonia our flesh had no rest, but we were distressed on every hand; without were conflicts, within fears; but God who comforts the humble comforted us by the coming of Titus; and not only by his coming but also by the comfort with which he was comforted on your account, telling us of your great desire, your deep sorrow, your zeal for me, so that I rather rejoiced. For if I even grieved you by the epistle, I do not repent, though I did repent; for because I see that the epistle grieved you but for a time, now I rejoice, not that you were grieved, but that you grieved to a change of mind; for you were grieved in a godly manner, to suffer injury from us in nothing. For godly sorrow produces a change of mind to salvation not to be repented of; but the sorrow of the world produces death. For behold, this same thing, that you grieved in a godly manner, how great diligence it produced in you, what a defense, what indignation, what fear, what desire, what zeal, what a punishment! In every thing you proved yourselves to be clear in this matter.

21 If therefore I wrote to you, it was not on account of him that did the wrong, nor on account of him that suffered wrong, but that our diligence in your behalf might be manifest before God. On this account we were comforted. And in addition to our comfort, we rejoiced more abundantly for the joy of Titus, because his spirit was refreshed by you all; for if I had boasted of you to him I was not ashamed, but as we said all things to you in truth, so also the boasting of you to Titus was truth. And his affection is more

abundant for you, remembering the obedience of you all, how with fear and trembling you received him. I rejoice that I have confidence in you in every thing.

## CHAPTER II.

### A CONTRIBUTION SOLICITED FOR THE SAINTS AT JERUSALEM.

1 And I make known to you, brothers, the grace of God given to the churches of Macedonia, that in much trying affliction the abundance of their joy and their deep poverty abounded to the riches of their liberality. For according to their ability, I testify, and beyond their ability, of their own accord, with much entreaty they desired of us the favor of a participation in the service to the saints; and not as we hoped, but they first gave themselves to the Lord and to us by the will of God, so that we requested Titus, as he before began, that he would complete also this charity with you. But as you abound in every thing, in faith, and speech, and knowledge, and in all diligence, and in your love for us, [we desire] that you may abound in this grace also.

2 I do not speak by command, but on account of the diligence of others, and to prove the genuineness of your love; for you know the grace of our Lord Jesus Christ, that for your sakes he became poor, though rich, that you by his poverty might be rich. And in this case I give an opinion; for this is expedient for you, who began before to act in this matter and to act willingly a year ago. And now, therefore, perform the doing also, that as there was a readiness to will, so also there may be a performance from what you have. For if there is a willing mind, a man is acceptable according to what he has, and not according to what he has not. Not that others may be relieved and you burdened, but that there may be an equality; that at the present time your abundance may supply their deficiency, and that their abundance may supply your deficiency, that there may be an equality, as it is written; He that [gathered] much had nothing over, and he that [gathered] little had no deficiency.

3 But thanks be to God, who put this care for you into the heart of Titus, for he received the exhortation, and being extremely diligent went to you of his own accord. And we sent with him

the brother, whose praise in the gospel is in all the churches, and not only so, but he has also been chosen by the churches as our travelling companion in this charity ministered by us for the glory of the same Lord and our promptitude, guarding against this, that no one may blame us in this abundance administered by us; for we provide things honorable not only before the Lord, but also before men. And we have sent with them our brother, whom we have often proved in many services to be diligent, and who is now much more diligent from the great confidence in you. If [any one inquires] respecting Titus, he is my companion and co-laborer for you; if our brothers, they are apostles of churches and the glory of Christ. Show them therefore the proof of your love, and of our boasting of you before the churches.

4 For concerning the service for the saints it is superfluous for me to write to you; for I know your readiness, of which I boasted in your behalf to the Macedonians that Achaia was ready a year ago, and your zeal has excited many. But I sent the brothers, that our boasting of you may not be in vain in this respect, as I said you were prepared, lest if the Macedonians should come with me and find you unprepared, we, not to say you, should be ashamed of this confidence. I thought it necessary, therefore, to exhort the brothers to go to you before, and to make ready your free gift before announced, that it may be ready as a free gift and not as an exaction.

5 And [consider] this, He that sows sparingly shall reap also sparingly, and he that sows liberally shall reap also liberally. Let each one contribute as he chooses in his heart, not with regret or from necessity; for God loves a cheerful giver. And God is able to make every favor abound to you, that having always every sufficiency in every thing you may abound in every good work; as it is written, He scattered abroad, he gave to the poor, his righteousness continues forever. And may he that supplies seed to the sower and bread for eating multiply your grain, and increase the products of your righteousness; that you may be enriched in every thing for all liberality, which produces through us thanksgiving to God. For the performance of this service not only supplies the need of the saints, but also abounds with the thanksgivings of many to God; [they] glorifying God on account of the proof of this ministry for your professed subjection to the gospel of Christ and the liberality of the contribution to them

and to all, and by their prayer for you, greatly longing for you on account of the abounding grace of God upon you. Thanks be to God for his unspeakable gift.

## CHAPTER III.

### PAUL'S REPLY TO HIS DETRACTORS.

1 I PAUL also exhort you by the meekness and gentleness of Christ, who in appearance am humble among you, but being absent am bold towards you; and I desire that I may not be bold when present, with that confidence which I design to use against some who speak of us as if we walked according to the flesh. For though we walk in the flesh we do not war according to the flesh, for the arms of our warfare are not of flesh, but mighty with God to the pulling down of strongholds, destroying [false] reasonings and every height which is exalted against the knowledge of God, and subjecting every thought to the obedience of Christ, and being ready to punish every disobedience, when your obedience is completed.

2 You see things according to appearances. If any one trusts in himself that he is Christ's, let him consider again with himself that as he is Christ's so also are we. For if I should even boast some of our authority which the Lord gave for your edification, and not for your destruction, I should not be ashamed. [But I forbear,] that I may not seem as though I would terrify you by epistles. For the epistles, say they, are weighty and powerful, but the bodily presence is weak and speech contemptible. Let such a one think, that such as we are in word by epistles when absent, such also will we be in work when present. For we dare not judge or compare ourselves with some who commend themselves; but they, measuring themselves with themselves, and comparing themselves with themselves, are not wise. But we will not boast of things not measured, but according to the measure of the rule which God has given us, to come even to you. For we do not stretch ourselves out too far, as if we had not come to you, for we came even to you with the gospel of Christ; not boasting of things unmeasured in the labors of others, but having a hope, your faith being increased, that we shall be magnified among you according to our rule abundantly, to preach the gospel in the parts beyond you, not to boast

of things prepared by another's rule. But let him that glories glory in the Lord; for not he that commends himself is approved, but he whom the Lord commends.

3 I wish you would bear a little with my folly; and indeed do bear with me. For I am zealous for you with a godly zeal, for I joined you, a chaste virgin, to one husband, to present to Christ; but I fear lest as the serpent deceived Eve with his craftiness, so also your minds may be corrupted from the simplicity which is in Christ. For if he that comes preaches another Jesus whom we did not preach, or you receive another spirit which you did not receive, or another gospel which you did not receive, you might well bear it; for I judge that I am not behind the chief of the apostles. And even if I am rude in speech, I certainly am not in knowledge, but we have been made fully manifest to you in all things. Have I done wrong to humble myself that you might be exalted, that I preached the gospel of God to you gratuitously? I robbed other churches taking wages to serve you; and when I was with you and was in want, I was burdensome to no one; for the brothers who came from Macedonia supplied beforehand my need; and in every thing I kept myself without being burdensome to you, and will keep myself so.

4 As the truth of Christ is in me, this boasting in respect to myself shall not be silenced in the regions of Achaia. Why? Because I love you not? God knows. But what I do I also will do, that I may take away an occasion from those who wish an occasion, that wherein they boast they may be found even as we are. For such false apostles, deceitful laborers, transform themselves into apostles of Christ. And no wonder; for Satan himself transforms himself into an angel of light. It is no great thing, therefore, if his ministers transform themselves as ministers of righteousness, whose end will be according to their works.

5 Again, I say let no one think me to be foolish; but if otherwise, even as a foolish man bear with me that I may boast a little. What I say, I do not say according to the Lord, but as it were in foolishness, in this confidence of boasting. Since many boast of the flesh, I also will boast. You endure fools patiently being wise; for you endure it if any one reduces you to servitude, if any one devours you, if any one takes from you, if any one exalts himself against you, if any one beats you in the face.

6 I speak of reproach as if we were weak; wherein any one is bold, I speak foolishly, I am bold also. Are they Hebrews? so am I. Are they Israelites? so am I. Are they the posterity of Abraham? so am I. Are they ministers of Christ? I speak foolishly, I am more; in labors most abundant, in stripes above measure, in imprisonments most abundant, in deaths often; five times I received of the Jews forty [stripes] lacking one, thrice was I beaten with rods, once was I stoned, thrice have I been shipwrecked, a night and a day have I spent in the deep; often on journeys, in dangers from rivers, in dangers from robbers, in dangers from [my own] race, in dangers from gentiles, in dangers in the city, in dangers in the wilderness, in dangers on the sea, in dangers among false brothers, in labor and weariness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Besides things without, that which comes upon me daily, the care of all the churches. Who is weak, and I am not weak? Who is offended, and I am not displeased? If it is necessary to boast, I will boast of my infirmities. The God and Father of our Lord Jesus Christ, who is blessed forever, knows that I lie not. In Damascus, the ethnarch, when Aretas was king, guarded the city of the Damascenes, desiring to take me, and I was let down in a rope-basket, by a window in the wall, and escaped from his hands.

7 It is not expedient therefore for me to boast [of these things]; for I will come to visions and revelations of the Lord. I know a man, in Christ above fourteen years, — whether in the body I know not, or out of the body I know not, God knows, — such a one caught up to the third heaven. I know even such a man, — whether in the body or out of the body I know not, God knows, — that he was caught up to paradise, and heard unutterable words, which it is not lawful for man to speak. Of such a one will I boast, but of myself I will not boast except of my infirmities. For if I shall wish to boast I shall not be foolish, for I will tell the truth. But I forbear, lest any one should think of me beyond what he sees or hears of me.

8 And that I might not be elated with my extraordinary revelations, there was given me a thorn in the flesh, an angel of Satan to beat me, that I should not be too much exalted. For this I besought the Lord thrice that it might leave me. And he said to me, My grace is sufficient for you; for power is perfected in weak-

ness. Most gladly, therefore, will I glory in my infirmities, that the power of Christ may rest upon me. Wherefore I am well pleased with infirmities, with injuries, with necessities, with persecutions, with distresses for Christ; for when I am weak, then am I strong.

9 I have become foolish; you compelled me. For I ought to have been commended by you; for in nothing am I behind the chief of the apostles, though I also am nothing. The signs of an apostle were performed among you with all patience, in miracles, and prodigies, and mighty works. For what is there in which you were inferior to the rest of the churches, except that I was not burdensome to you? Forgive me this wrong.

10 Behold, I am ready to come to you a third time, and I will not be burdensome to you; for I seek not yours, but you. For the children ought not to lay up treasure for the parents, but the parents for the children. And I most gladly will spend and will be spent for your souls, even if the more abundantly I love you the less I am loved. Be it so, I was not burdensome to you; but being crafty I caught you with deceit. Did I make any thing out of you by any of those I sent to you? I requested Titus, and sent the brother with him; did Titus make any thing out of you? Did we not walk in the same spirit, in the same steps?

## CHAPTER V.

### PROPOSED VISIT, ETC.

1 Do you again think that we are defending ourselves? We speak in Christ before God; all these things, beloved, are for your edification. For I fear lest when I come I shall not find you such as I wish, and that I shall be found such as you wish not; lest there shall be strife, envy, anger, contentions, evil speakings, whisperings, pride, dissensions; lest when I come again my God shall humble me before you, and I shall mourn for many who have sinned, and not changed their minds, in respect to impurity and fornication and lewdness which they have committed.

2 This third time I am coming to you; by the mouth of two or three witnesses shall every word be established. I have said before, and I now foretell as if present a second time, although

absent, to those who have already sinned and to all the rest, that if I come again I will not spare; since you seek a proof in me of Christ speaking, who is not weak to you but powerful in you; for though he was crucified in weakness, yet he lives by the power of God; and we also are weak in him, but live with him by the power of God in you.

3 Try yourselves, whether you are in the faith; prove yourselves; or know you not yourselves that Christ is in you unless you are reprobates? But I hope you will know that we are not reprobates. We wish to God that you may do no evil, not that we may appear approved, but that you may do good though we should be as reprobates. For we can do nothing against the truth, but for the truth. For we rejoice when we are weak and you are strong; and we desire this, your perfection. For this reason, being absent, I write these things, that I may not use sharpness when present, with the power which the Lord has given me for building up, and not for pulling down.

4 Finally, brothers, rejoice, be perfect, be of good comfort, be of the same mind, live in peace, and the God of love and peace shall be with you. Salute one another with a holy kiss. All the saints salute you. The grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit be with you all.

## THE EPISTLE TO THE ROMANS.

CORINTH, A.D., 58. (Acts, 18: 1.)

### CHAPTER I.

HIMSELF, JESUS CHRIST, AND THE GOSPEL.

1 PAUL, a servant of Christ Jesus, called to be an apostle, set apart to the gospel of God, — which he promised by his prophets in the Holy Scriptures, — concerning his Son born of the posterity of David as to the flesh, declared to be the Son of God in power as to the Spirit of holiness by the resurrection from the dead, — Jesus Christ our Lord, — through whom we have received grace and an apostleship for the obedience of the faith in all nations in behalf of his name, among whom are you also the called of Jesus

Christ, — to all who are at Rome, beloved of God, called to be saints. Grace be to you and peace from God our Father and the Lord Jesus Christ.

2 First, indeed, I thank my God through Jesus Christ for you all, that your faith is proclaimed in all the world. For God is my witness, whom I serve with my spirit in the gospel of his Son, how incessantly I make mention of you, always in my prayers asking if by any means I may now at some time have a prosperous journey by the will of God to come to you. For I greatly desire to see you, that I may impart to you some spiritual gift, that you may be strengthened, that is, that I may be comforted in you by the mutual faith both of you and me.

3 But I wish you not to be ignorant, brothers, that I often purposed to come to you, and was hindered hitherto, that I might have some fruit also among you, as among the other gentiles. I am a debtor both to the Greeks and the Barbarians, both to the wise and the ignorant; so that as far as depends upon me I am ready also to preach the gospel to those at Rome. For I am not ashamed of the gospel; for it is the power of God to salvation to every one that believes, the Jew first and also the Greek. For God's righteousness is revealed in it by faith in the faith [the gospel]; as it is written; The righteous shall live by faith.

## CHAPTER II.

### WICKEDNESS DESTROYS GENTILES AND JEWS.

1 For the wrath of God is revealed from heaven against all impiety and wickedness of men who hold the truth in wickedness, because what can be known of God is manifest among them; for God has manifested [himself] to them. For his invisible [attributes] are clearly seen from the creation of the world, being perceived by the things which are made, even his eternal power and deity, so that they have no defense, because having known God they glorified him not as God neither were thankful, but became vain in their reasonings and their ignorant mind was darkened. Saying that they were wise they became foolish, and changed the glory of the imperishable God into the likeness of the image of perishable man, and of birds, and quadrupeds, and reptiles.

2 Wherefore God also gave them up with the desires of their hearts to impurity, to disgrace their bodies among themselves, who changed the truth of God into a lie, and worshipped and served the creation more than the Creator, who is blessed forever, amen.

3 Therefore God gave them up to infamous affections; for their females changed a natural enjoyment for that which is against nature, and in like manner also the males, leaving the natural enjoyment of the female, became the subjects of inordinate desires for each other, males with males committing indecency, and receiving in return the recompense of their error which was fit.

4 And as they did not choose to retain God in their knowledge, God gave them up to a reprobate mind, to do things which are not proper, being filled with all wickedness, malice, covetousness, vice, full of envy, murder, strife, deceit, evil dispositions, whisperers, evil speakers, haters of God, injurious, proud, boasters, inventors of evil things, disobedient to parents, unintelligent, covenant-breakers, without natural affection, unmerciful, who knowing the ordinance of God, that those who do such things deserve death, not only do the same, but have pleasure in those who do them.

5 Wherefore you are inexcusable, O man, whoever you are that judge, for in that in which you judge another you condemn yourself; for you who judge do the same things. But we know that the judgment of God is according to truth against those who do such things. But do you think this, O man, who judge those doing such things and do the same, that you shall escape the judgment of God? or do you despise the riches of his goodness and forbearance and long suffering, not knowing that the goodness of God leads you to a change of mind? But according to your hardness and unchanged heart you treasure up wrath for yourself in the day of wrath and of a revelation of the righteous judgment of God, who will render to each according to his works; to those who by patience in good works seek for glory and honor and immortality, eternal life; but to those who are contentious and disobey the truth, and obey unrighteousness, indignation and wrath. Affliction and distress [shall be] on every soul of man that does evil, both the Jew first and the Greek; and glory and honor and peace to every one that does good, both the Jew first and the Greek.

6 For there is no respect of persons with God. For as many as have sinned without the law shall perish without the law, and as

many as have sinned with the law shall be judged by the law;— for not the hearers of the law are righteous with God, but the doers of the law shall be justified; for when the nations which have not the law perform by nature [the commandments] of the law, these who have not the law are a law to themselves, and they show the work of the law written in their minds, their consciences testifying with them, and their judgments mutually accusing or defending one another;—in the day when God shall judge the secret [doings] of men according to my gospel through Jesus Christ.

7 But [what] if you are called a Jew and rest on the law, and boast of God, and know his will, and approve of things which are excellent, being instructed by the law, and believe yourself to be a guide of the blind, a light of those in darkness, an instructor of the foolish, a teacher of babes, having the form of knowledge and of the truth in the law; you that teach another, do you not teach yourself? You that preach not to steal, do you steal? You that command not to commit adultery, do you commit adultery? You that abhor idols, do you commit sacrilege? You who boast of the law, by the transgression of the law do you dishonor God? For the name of God is blasphemed on your account among the nations as it is written.

8 For circumcision indeed is profitable if you perform the law; but if you are a transgressor of the law, your circumcision becomes uncircumcision. If therefore the uncircumcision keeps the ordinances of the law, shall not its uncircumcision be accounted for circumcision? And the uncircumcision by nature which keeps the law shall judge you who with the written law and circumcision are a transgressor of the law. For not that which is external is the Jew, nor is that which is external in the flesh circumcision. But that which is in secret is the Jew, and circumcision of the heart is in the spirit not in the writing, the commendation of which is not of men but of God.

9 What then is the preëminence of the Jew? or what the profit of circumcision? Much in every way. For first, indeed, that they were entrusted with the oracles of God. For what if some did not believe? Will their unbelief destroy the faith of God? By no means; but let God be true, and every man a liar; as it is written, That thou mayest be justified in thy sayings and overcome when thou art judged.

10 But if our unrighteousness commends the righteousness of God, what shall we say? Is God unrighteous who inflicts wrath? I speak as a man; — by no means; — since [if he was] how shall God judge the world? For if the truth of God abounded by my falsehood to his glory, why am I also yet judged as a sinner? And as we are falsely accused and as some declare that we say, [do we say] Let us do evil that good may come? Whose judgment is just.

11 What defense then have we? None at all; for we before asserted that both Jews and Greeks are all under sin, as it is written, There is none righteous not one, there is none that understands, there is none that seeks God; all have turned aside, they have together become unprofitable; there is no one that does good, there is not even one; their throat is an opened tomb, with their tongues they practise deceit, the poison of asps is under their lips. Their mouth is full of cursing and bitterness. Their feet are swift to shed blood, destruction and misery are in their ways, and the way of peace they have not known. There is no fear of God before their eyes. But we know that whatever the law says, it says to those having the law, that every mouth may be stopped and all the world become guilty before God. Wherefore by the works of the law there shall no flesh be justified in his sight, for by the law there is an acknowledgment of sin.

## CHAPTER III.

### GOD'S RIGHTEOUSNESS BY FAITH SAVES BOTH JEWS AND GENTILES.

1 But now God's righteousness has been made manifest without the law, being testified to by the law and the prophets, but God's righteousness is through the faith of Jesus Christ, in all and upon all that believe. For there is no difference; for all have sinned and come short of the glory of God, being justified freely by his grace through the redemption in Christ Jesus, whom God set forth [to be] a propitiator through faith in his blood, to show his righteousness because of the passing by of the errors committed previously in the forbearance of God, to show his righteousness at the present time, that he may be righteous and justify him that is of faith.

2 Where then is the boasting [of the Jew]? It is excluded. By what law? Of works? No; but by the law of faith. We conclude then that a man is justified by faith without the works of the law. Is God [a God] of the Jews alone? and not also of the gentiles? Yes, also of the gentiles, since there is one God who will justify the circumcision by faith and the uncircumcision through the [same] faith. Do we then abrogate the law by the faith? By no means; but we establish the law.

3 What shall we say then that Abraham our father found according to the flesh? For if Abraham was justified by works he has [occasion for] boasting, but not before God. For what says the Scripture? And Abraham believed God and it was accounted to him for righteousness. But to one that works the reward is not accounted by grace but by debt. But to one that works not, but believes on him that justifies the wicked, his faith is [accounted] for righteousness. As David describes the blessedness of the man to whom the Lord accounts righteousness without works, Blessed are they whose transgressions are forgiven and whose sins are covered; blessed is the man to whom the Lord does not account sin.

4 Is this blessedness then on the circumcision? or also on the uncircumcision? [Also on the uncircumcision.] For we say that faith was accounted to Abraham for righteousness. How then was it accounted? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision. And he received the symbol of circumcision, a seal of the righteousness of the faith which was in uncircumcision, so that he became the father of all that believe in uncircumcision, that righteousness may also be accounted to them, and a father of circumcision not to those of the circumcision only, but to those also who walk in the steps of the faith of our father Abraham which was in uncircumcision.

5 For the promise to Abraham and his posterity that he should inherit the world was not through the law but through the righteousness of faith. For if the subjects of the law are heirs, the faith is done away and the promise abrogated. For the law produces wrath; for where there is no law there is no transgression. Therefore it is by faith that it may be by grace, that the promise may be sure to all the posterity, not to that of the law only but

to that of the faith of Abraham, who is a father of us all, — as it is written, I have made you a father of many nations — before God in whom he believed, who makes the dead alive and calls things which do not exist as existing, — who against hope believed in hope that he should become a father of many nations according to the saying, So shall your posterity be. And being not weak in faith, he did not regard himself as dead, being now about a hundred years old, nor Sarah's incapacity for child-bearing, and he did not doubt the promise of God by unbelief, but was strong in faith, giving glory to God, being fully persuaded that what he had promised he was able to perform. Wherefore also it was accounted to him for righteousness. But it was not written for his sake alone, that it was accounted to him, but also for our sakes, to whom it is about to be accounted if we believe on him that raised Jesus our Lord from the dead, who was delivered up for our sins and raised for our justification.

6 Having been justified therefore by faith, we have peace with God through our Lord Jesus Christ, through whom also we have been introduced into this grace in which we stand, and rejoice in the hope of the glory of God. And not only [this], but we rejoice also in afflictions, knowing that affliction works out patience, and patience, experience, and experience, hope; and the hope makes not ashamed, because the love of God has been poured out in our hearts through the Holy Spirit given us. For when we were yet weak, in due time Christ died for the wicked; for scarcely for a righteous man will one die, but for a good man some one perhaps would even dare to die; but God commends his love to us, that while we were yet sinners Christ died for us; much more then being now justified by his blood, we shall be saved through him from wrath. For if when enemies we were reconciled to God through the death of his Son, much more having become reconciled we shall be saved in his life. And not only so, but we also rejoice in God through our Lord Jesus Christ, through whom we received the present reconciliation.

7 Therefore, as through one man sin entered into the world and death through sin, and so came upon all men because all sinned, — for till the law there was sin in the world, but sin is not accounted where there is no law; but death reigned from Adam till Moses even over those that sinned not after the similitude of

Adam's transgression, who is a type of him that was to come; but not as the fall so also is the gift; for if by the fall of one the many died, much more the grace of God and the gift by grace which is of the one man Jesus Christ, abounded to the many; and not as through one that sinned is the gift; for the judgment was by one to condemnation, but the gift was from many sins to a righteous ordinance; for if by one fall death reigned through the one, much more those who receive the abundance of the grace and of the gift of righteousness shall reign in life through the one, Jesus Christ; — therefore, as through the fall of one [judgment came] on all men to condemnation, so also through the righteous ordinance of one [the gift comes] on all men to justification of life; for as through the disobedience of the one man the many were constituted sinners, so also through the obedience of the one shall the many be constituted righteous. For the law supervened that the fall might abound; but where the sin abounded the grace was superabundant, that as sin reigned in death, so the grace shall reign through righteousness in life eternal through Jesus Christ our Lord.

## CHAPTER IV.

### SIN IS ON NO ACCOUNT TO BE ALLOWED.

1 WHAT shall we say then? Shall we continue in sin, that the grace may abound? By no means. How shall we who died to sin any longer live in it? Do you not know that as many of us as were baptized in Christ were baptized in his death? We have been buried therefore with him through baptism in death, that as Christ was raised from the dead through the glory of the Father, so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall much more be of his resurrection; knowing this that our old man was crucified with him, that the body of sin might be destroyed, that we should no longer serve sin; for he that died was justified from sin. And if we died with Christ, we believe that we shall also live with him, knowing that Christ being raised from the dead dies no more; death has no longer a lordship over him. For [the death] which he died, he died to sin once; but [the life] which he lives,

he lives to God. So also account yourselves dead indeed to sin, but living to God in Christ Jesus.

2 Let not sin therefore reign in your mortal bodies, to obey its desires, neither present your members as instruments of wickedness to sin, but present yourselves to God as living from the dead, and your members as instruments of righteousness to God. For sin shall not have a lordship over you; for you are not under the law but under the grace.

3 What then? Shall we sin because we are not under the law but under the grace? By no means. Know you not that to whom you present yourselves servants for obedience, his servants you are whom you obey, whether of sin in death or of obedience in righteousness? But thanks be to God that you were servants of sin, but obeyed from the heart the form of teaching in which you were instructed, and having become free from sin you served righteousness. I speak after the manner of men on account of the weakness of your flesh. For as you presented your members servants to impurity and to wickedness in wickedness, so now present your members servants to righteousness in sanctification. For when you were servants of sin, you were free from righteousness. What fruit had you therefore then in things of which you are now ashamed? for the end of them is death. But now having been made free from sin and made servants to God, you have your fruit in sanctification, and the end eternal life. For the wages of sin is death; but the gift of God is eternal life by Christ Jesus our Lord.

## CHAPTER V.

THOSE IN CHRIST DEAD TO THE LAW, THE FLESH THE PRINCIPLE OF SIN, ITS DOMINION OVER THE MIND, ETC.

1 ARE you ignorant, brothers, for I speak to them who understand law, that the law has authority over a man as long as he lives? For a woman under a husband is bound by law to a living husband; but if the husband has died she is released from the law of the husband. Therefore while the husband lives, she shall be called an adulteress if she is married to another man; but if the husband has died, she is free from the law, so that she is not an adulteress if married to another man. So, my brothers, you

have also died to the law through the body of Christ, that you should be married to another, to him that was raised from the dead, that we should bear fruit to God. For when we were in the flesh, the sinful affections operated through the law in our members to bear fruit to death; but now we are released from the law by which we were held having died, that we should serve [God] in newness of spirit, not in the old age of a writing.

2 What shall we say then? Is the law sin? By no means. On the contrary I knew not sin except through the law; for I had not known inordinate desire, unless the law had said, You shall not desire inordinately. But Sin having taken occasion through the commandment wrought in me every inordinate desire; for without the law sin was dead.

3 And I was alive without the law once, but when the commandment came, sin revived, and I died, and the commandment which was for life was found to be for death. For sin having taken occasion through the commandment deceived me, and through it killed me. The law therefore is holy, and the commandment holy and righteous and good. Did then that which is good become death to me? By no means, but sin; that sin might be made manifest, producing death to me through that which is good, that sin might become exceedingly sinful through the commandment. For we know that the law is spiritual; but I am carnal, sold under sin. For what I do this I approve not; for I do not what I wish, but what I hate, this I do. But if what I wish not this I do, I consent to the law that it is good; and now I no longer do it, but the sin that dwells in me. For I know that in me, that is in my flesh, there dwells no good. For to wish is present with me, but to do the good is not; for the good which I wish I do not, but the evil which I wish not this I do.

4 But if what I wish not this I do, I no longer do it, but sin which dwells in me. I find therefore the law, that when I wish to do good evil is present with me; for I consent to the law of God as to my inward man, [my soul], but I see another law in my members warring against the law of my mind, and making me captive to the law of sin which is in my members. Miserable man that I am; who will deliver me from the body of this death? Thanks be to God through Jesus Christ our Lord; therefore I myself with the mind serve the law of God, and with the flesh the law of sin.

## CHAPTER VI.

THOSE IN CHRIST NOT SUBJECT TO CONDEMNATION, NOR TO THE FLESH, BUT RULED BY THE HOLY SPIRIT, ETC.

1 THERE is no condemation therefore to those in Christ Jesus; for the law of the spirit of life in Christ Jesus made me free from the law of sin and death. For what the law could not do because it was weak through the flesh, God having sent his Son in the likeness of sinful flesh, and for sin, condemned the sin in the flesh, that the righteous ordinance of the law may be performed by us who walk not according to the flesh, but according to the spirit. For they who are according to the flesh mind the things of the flesh, but they who are according to the spirit the things of the spirit; for the minding of the flesh is death, but the minding of the Spirit is life and peace. Because the minding of the flesh is enmity against God; for it is not subject to the law of God; for it can not be. And they that are in the flesh cannot please God. But you are not in the flesh but in the spirit, if indeed the Spirit of God dwells in you. And if any man has not the spirit of Christ he is not his. But if Christ is in you, the body is dead on account of sin, but the spirit is life on account of righteousness. And if the Spirit of him that raised Jesus from the dead dwells in you, he that raised Christ from the dead shall make alive your mortal bodies through his Spirit that dwells in you.

2 Therefore, brothers, we are debtors not to the flesh to live according to the flesh. For if you live according to the flesh, you shall die; but if by the spirit you kill the deeds of the body, you shall live. For as many as are led by the Spirit of God they are sons of God. For you received not the spirit of servitude again to fear, but you received the spirit of adoption, by which we cry; Abba, Father. The Spirit itself is a co-witness with our spirits that we are children of God. And if children, [we are] also heirs, heirs indeed of God and co-heirs with Christ, if we suffer with him that we may also be glorified with him.

3 For I think that the sufferings of the present time are of no account in comparison with the glory to be revealed in us. For the earnest expectation of the creation waits for the revelation of

the sons of God. For the creation was subjected to a perishable condition, not willingly, but by him that subjected it, in hope that the same creation will be delivered from the servitude of destruction and [brought] into the glorious liberty of the sons of God. For we know that all the creation groans and is in pain till now; and not only it, but we ourselves also who have the first fruit of the Spirit, even ourselves groan within ourselves, waiting for the adoption, the redemption of our bodies. For we are saved by hope; but a hope that is seen is not a hope; for why does one hope for what he sees? but if we hope for what we see not, we wait for it with patience.

4 And in like manner also the Spirit helps our weakness. For we know not what to pray for as we ought, but the Spirit makes intercession for us with groanings unutterable; and he that searches the hearts knows what is the mind of the Spirit, because it makes intercession with God for the saints. And we know that all things work together for good to those who love God, to those who are called according to [his] purpose. For whom he foreknew, he also predestinated to be conformed to the likeness of his Son, that he may be a first-born among many brothers; and whom he predestinated them he also called; and whom he called them he also justified; and whom he justified them he also glorified.

5 What shall we say then to these things? If God is for us, who is against us? He who spared not his Son, but gave him up for us all, how shall he not also with him freely give us all things? Who will bring a charge against God's elect? It is God that justifies; who is he that condemns? Is it Christ who died, and still more, who has also been raised, and who is on the right hand of God, and who makes intercession for us? Who shall separate us from the love of Christ? Shall affliction or distress, persecution or famine, or nakedness, or peril, or the sword? As it is written, For thy sake we are killed all the day; we are accounted as sheep for slaughter. But in all these things we more than conquer, through him who loved us. For I am persuaded that neither death nor life, nor angels nor principalities, nor things present nor things to come, nor powers, nor height, nor depth, nor any other creation, shall be able to separate us from the love of God in Christ Jesus our Lord.

## CHAPTER VII.

THE REJECTION OF THE UNBELIEVING JEWS.

1 I SPEAK the truth in Christ, I lie not, my conscience bearing me witness with the Holy Spirit, that I have great grief and continual pain in my heart; for I have wished that I was myself accursed from Christ for my brothers, my kindred according to the flesh, who are Israelites, whose are the adoption and the glory, and the covenants and the giving of the law, and the service, and the promises, whose are the fathers, and of whom is Christ, according to the flesh. He who is over all is God blessed forever, amen. Not that the word of God has failed of being accomplished. For all are not Israel who are of Israel; neither, because they are a posterity of Abraham, are they all children; but In Isaac shall your posterity be called; that is, the children of the flesh are not the children of God, but the children of the promise are accounted the posterity. For this was the word of promise; According to this time I will come, and Sarah shall have a son. And not only this, but Rebecca also being with child by one, by our father Isaac — for the children not yet being born, nor having done any thing good or evil, that the purpose of God according to election might continue, not of works but of him that calls, — it was said to her that the older shall serve the younger; as it is written; Jacob I loved, but Esau I hated.

2 What shall we say then? Is there unrighteousness with God? By no means. For he says to Moses, I will be merciful to him to whom I may be merciful, and I will compassionate him whom I may compassionate. Therefore, it is not of him that wills nor of him that runs, but of God that exercises mercy. For the Scripture says to Pharaoh, For this same cause I raised you up, to show my power in you, and that my name may be declared in all the earth. He therefore has mercy on whom he will, and whom he will he hardens. You will say to me then, Why then does he yet find fault? for who has resisted his will? Yes indeed, O man, who are you that reply against God? Shall the work say to him that made it, Why did you make me thus? or has not the potter a right, in respect to the clay, to make of the same mass one vessel to honor and another to dishonor? But if God wishing to

show his wrath and to make known his power endured with much long suffering vessels of wrath fitted for destruction, and that he might make known the riches of his glory on the vessels of mercy, which he before prepared for glory, whom he also called, us not of the Jews only but also of the gentiles, as he says also in Hosea, I will call them that were not my people, my people, and her that was not beloved, beloved, and in the place where it was said to them, You are not my people, there they shall be called children of the living God. But Isaiah cries concerning Israel, Though the number of the children of Israel is as the sand of the sea, a remnant shall be saved; for he executes and performs his word in righteousness, for a finished work will the Lord perform on the earth. As also Isaiah said before, Unless the Lord of Sabaoth had left us a posterity, we should have been like Sodom, and should have resembled Gomorrah.

3 What shall we say then? That nations who did not pursue righteousness attained a righteousness, but the righteousness which is by faith; but Israel who pursued the law of righteousness did not attain to the law of righteousness. For what reason? Because they are not of faith, but as it were of works of the law; for they stumbled at the stone of stumbling, as it is written; Behold, I lay in Zion a stone of stumbling and a rock of offense, and he that believes on him shall not be ashamed.

4 Brothers, the earnest desire and prayer of my heart for Israel is for their salvation. For I bear them witness that they have a zeal for God, but not according to knowledge; for not knowing God's righteousness, and seeking to set up their righteousness, they have not submitted themselves to God's righteousness. For Christ is the end of the law for righteousness to every one that believes. For Moses describes the righteousness of the law, that the man that does these things shall live by them. But the righteousness by faith speaks thus; Say not in your mind, who shall ascend into heaven?— that is, to bring Christ down,— or who shall descend into the abyss? — that is, to bring Christ up from the dead. But what does it say? The word is nigh you, in your mouth and in your mind; that is, the word of the faith which we preach. For if you confess with your mouth the Lord Jesus, and believe with your mind that God raised him from the dead, you shall be saved; for with the mind we believe to righteousness, and with the mouth we confess

to salvation. For the Scripture says, No one that believes in him shall be ashamed. For there is no difference between Jew and Greek; for the same Lord of all is rich to all that call upon him. For every one that calls on the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without one preaching? and how shall they preach unless they have been sent? as it is written, How beautiful are the feet of those that publish good news of peace, that publish good news of good things.

5 But all did not obey the gospel; for Isaiah says, Lord, who believed our report? Faith therefore comes by the report, and the report by the word of God. But I say, Did they not hear? Yes indeed; their voice went into all the earth, and their words to the ends of the world. But I say, did not Israel know? First, Moses says, I will provoke you by that which is not a nation, and by a foolish nation will I excite you to anger. But Isaiah is more bold and says, I was found by them that sought me not, I was made manifest to them that inquired not after me. But in respect to Israel he says, All the day I stretched out my hands to a disobedient and contradicting people.

## CHAPTER VIII.

### THE SALVATION OF BELIEVING JEWS AND THE CALLING OF THE GENTILES.

1 I SAY then, has God cast away his people? By no means; for I also am an Israelite, of the race of Abraham, of the tribe of Benjamin. God has not cast away his people whom he foreknew. Know you not what the Scripture says in Elijah, how he intercedes with God against Israel? Lord, they have killed thy prophets, they have dug down thy altars, and I am left alone, and they seek my life. But what says the response to him? I have reserved for myself seven thousand men, who have not bowed the knee to Baal. So then also at the present time there is a remnant according to the election of grace; but if by grace, no longer by works; for otherwise grace is no longer grace; but if by works, it is no longer grace; for otherwise a work is no longer a work.

What then? What Israel seeks, this it did not obtain, but the election obtained; and the rest were hardened, — as it is written, God gave them a spirit of stupor, eyes that they should not see, and ears that they should not hear — to this day. And David says, Let their table become a trap and a snare and an offense and a stumbling block to them; let their eyes be darkened that they may not see, and bow down their back always.

2 I say then, have they stumbled that they should fall? By no means; but by their fall the nations have salvation to excite them to emulation. But if their fall is the riches of the world, and their diminution the riches of nations, how much more will their fullness be. For I speak to you, gentiles. Inasmuch as I am an apostle of the gentiles, I glorify my ministry, if perhaps I may excite my flesh [race] to emulation and save some of them. For if their falling away is the reconciling of the world, what will their recovery be but life from the dead? And if the first fruit is holy, the mass is also; and if the root is holy, the branches also are.

3 But if some of the branches were broken off, and you, being a wild olive, were grafted in among them and became a partaker of the root and excellence of the olive, boast not against the branches; but if you boast, you bear not the root, but the root you. You will say then, The branches were broken off that I might be grafted in. Well; they were broken off by unbelief, and you stand by faith. Be not high-minded, but fear; for if God spared not the natural branches, perhaps he will not spare you. See then the goodness and severity of God; towards those that fell, severity, but towards you, the goodness of God, if you continue in goodness, for otherwise you also will be cut off. And they, if they continue not in unbelief, will be grafted in; for God is able to graft them in again. For if you have been cut from an olive wild by nature, and grafted contrary to nature into a good olive, how much more shall they according to nature be grafted into their own olive.

4 For I wish you not to be ignorant, brothers, of this mystery, that you may not be wise in your own conceit. For hardness in part has come upon Israel, till the fullness of the gentiles shall come in, and so all Israel shall be saved; as it is written, A deliverer shall come from Zion, he shall turn away impiety from Jacob. And this is the promise to them from me, when I take away their

sins. As to the gospel, they are enemies on your account, but as to the election, they are beloved on account of the fathers; for the gifts and calling of God are without a change of mind. For as you once disobeyed God, but now have obtained mercy by their disobedience, so also they now have disobeyed that they may obtain mercy by your mercy. For God has concluded all in disobedience that he may have mercy on all. O the depth of the riches both of the wisdom and knowledge of God! how inscrutable are his judgments, and his ways can not be explored! For who knew the mind of the Lord? or who was his counsellor? or who first gave to him, and it shall be repaid him? For of him and through him, and in him are all things; to him be glory forever; amen.

## CHAPTER IX.

### MORAL AND POLITICAL DUTIES.

1 I EXHORT you, therefore, brothers, by the mercies of God, to present your bodies a living sacrifice, holy, well pleasing to God, your reasonable service; and be not conformed to this life, but be transformed by the renewing of the mind, that you may prove what is the will of God which is good and well-pleasing and perfect. For I say through the grace given me, to every one among you, not to be higher-minded than he ought to be, but to think soberly, as God has distributed to each the measure of faith. For as we have many members in one body, and all the members have not the same office, so we, the many, are one body in Christ, and each one members one of another; but having different gifts according to the grace given us, if prophecy [let us prophesy] according to the analogy of the faith, if a service [let us labor] in the service, if one teaches, in teaching, if one exhorts in the exhortation, he that gives, with simplicity, he that rules, with diligence, he that exercises mercy, with cheerfulness.

2 Let love be without hypocrisy. Abhor evil, adhere to that which is good, be kindly disposed one to another with brotherly love, in honor prefer one another, be not slothful in business, be fervent in spirit, serve the Lord, rejoice in the hope, be patient in affliction, be persevering in prayer, contribute to the necessity

of saints, practise hospitality. Bless those that persecute, bless and curse not. Rejoice with the rejoicing, weep with the weeping. Desire the same thing one for another; desire not the high, but be satisfied with the humble. Be not wise in your own conceit. Render evil for evil to no one, provide things honorable in the sight of all men; if possible, as much as may be in your power, live peaceably with all men, not vindicating yourselves, beloved, but give place to wrath; for it is written, Judgment is mine, I will repay, says the Lord. If therefore your enemy is hungry, give him food; if he is thirsty, give him drink; for doing this you shall heap coals of fire on his head. Be not overcome by evil, but overcome evil with good.

3 Let every soul be subject to the superior powers. For there is no power except from God, and the [powers] which exist have been ordained by God. So that he who resists the power resists the ordinance of God; and those who resist shall receive judgment on themselves. For rulers are not a terror to good works, but to evil. Will you not fear the power? Do good, and you shall have praise from it; for [the power] is God's minister to you for good. But if you do evil, fear; for it bears not the sword in vain; for it is God's minister of justice for punishment to him that does evil. Wherefore it is necessary to be in subjection, not only on account of punishment, but also on account of conscience.

4 For on this account also you pay taxes; for [magistrates] are servants of God attending constantly to this same thing. Pay to all their dues; a tax to whom a tax is due, a toll to whom a toll is due, fear to whom fear, and honor to whom honor. Owe no man any thing, except to love one another; for he that loves another has fully performed the law. For this, You shall not commit adultery, You shall not kill, You shall not steal, You shall not desire inordinately, and if there is any other commandment, it is summarily comprehended in this word, You shall love your neighbor as yourself. Love does no evil to a neighbor; love therefore is the sum of the law. And [do] this, knowing the time, that it is already the hour that we should be waked from sleep, for now is our salvation nearer than when we believed. The night is far advanced, and the day is at hand; let us lay aside therefore the works of darkness, and let us put on the armor of light. Let us walk becomingly, as in the day; not in revelries and drinkings,

not in lewdness and excesses, not in strife and envy; but put on the Lord Jesus Christ, and make no provision for desires of the flesh.

## CHAPTER X.

### DUTIES TO THE WEAK, ETC.

1 RECEIVE the weak in faith, not to doubtful reasonings. For one has faith to eat all things, but he that is weak eats vegetables. Let not him that eats despise him that eats not; and let not him that eats not judge him that eats; for God has accepted him. Who are you that judge another man's servant? To his master he stands or falls; and he shall be made to stand, for God is able to make him stand.

2 One judges one day to be better than another, but another judges every day [to be alike]. Let each one be fully persuaded in his mind. He that observes the day observes it to the Lord, and he that observes not the day observes it not to the Lord. And he that eats eats to the Lord, for he gives God thanks; and he that eats not eats not to the Lord, and gives God thanks. For no one of us lives for himself, and no one dies for himself; for if we live, we live for the Lord, and if we die, we die for the Lord; whether therefore we live, or whether we die, we are the Lord's. For this end Christ died and lived again, that he might exercise lordship over the dead and living. But why do you judge your brother? why do you set at nought your brother? for we must all stand at the tribunal of God. For it is written, [As] I live, says the Lord, to me every knee shall bow, and every tongue confess to God. Each of us therefore shall give account of himself to God.

3 Let us not therefore judge one another, but judge this rather, not to place a stumbling-block or an offense before a brother. I know, and am persuaded in the Lord Jesus, that nothing is defiled in itself, except to him that thinks any thing to be defiled; to him it is defiled. For if your brother is grieved by your food, you no longer walk in love. Destroy not with your food him for whom Christ died. Let not your good therefore be injuriously spoken of. For the kingdom of God is not eating and drinking, but righteousness, and peace, and joy in the Holy Spirit;

for he that in this serves Christ is well pleasing to God and approved by men. Let us therefore pursue the things of peace and those which edify one another. On account of food destroy not the work of God. All things indeed are pure, but evil is to the man that eats with offense; it is good not to eat meat nor drink wine, nor [do] any thing by which your brother stumbles. You have faith; have it for yourself before God, Blessed is he that condemns not himself in what he approves; but he that doubts is condemned if he eats, because it is not of faith; and every thing which is not of faith is sin.

4 And we, the strong, ought to bear the infirmities of those who are not strong, and not to please ourselves. Let us each please our neighbor in that which is good for edification; for Christ also pleased not himself, but, as it is written, The reproaches of those that reproached thee fell on me. For those things which were written before were written for our instruction, that through patience and the consolation of the Scriptures we may have hope. And the God of patience and consolation grant you to have the same mind one to another, according to Christ Jesus, that being of one mind you may glorify the God and Father of our Lord Jesus Christ with one mouth.

5 Wherefore receive one another, as Christ also received you to the glory of God. For I say that Christ was made a minister of the circumcision for the truth of God, to confirm the promises of the fathers, and that the nations should glorify God for mercy; as it is written, For this cause will I praise thee among nations, and sing to thy name. And again he says, Rejoice nations with his people. And again, Praise the Lord, all nations, and let all peoples praise him. And again, Isaiah says, There shall be a root of Jesse and he shall stand up to rule nations, in him shall nations hope. And may the God of hope fill you with all joy and peace in believing, that you may abound in hope by the power of the Holy Spirit.

6 And I am persuaded, my brothers, even I myself, concerning you, that you are full of kindness, filled with all knowledge, and able to admonish one another; but I have written more boldly to you in part, to refresh your minds on account of the grace given me by God that I should be a servant of Christ Jesus to the nations, administering as a priest the gospel of God, that the offering

of the nations may be acceptable, sanctified by the Holy Spirit. I have therefore cause of boasting in Christ Jesus in respect to things relating to God; for I dare not to speak of what Christ has not performed by me for the obedience of the nations, by word and work, by the power of miracles and prodigies, by the power of the Spirit, so that from Jerusalem and around as far as Illyricum I have fully preached the gospel of Christ. And I have been anxious so to preach where Christ was not named, that I might not build on another's foundation; but as it is written, They shall see to whom nothing was told concerning him, and they who have not heard shall understand.

7 Wherefore I was also much hindered from coming to you; but now having no longer a place in these regions, and having a desire to come to you for many years, should I go to Spain I will come to you; for I hope, going by, to see you, and to be sent forward by you there, when first I am in part filled with you. But now I am going to Jerusalem to serve the saints. For Macedonia and Achaia have been pleased to make some contribution for the poor of the saints at Jerusalem. They have been pleased indeed, and their debtors they are; for if the nations have participated in their spiritual things, they ought also to serve them in things pertaining to the flesh. Having therefore performed this, and sealed to them this service, I will go by you to Spain; and I know that when I come to you I shall come in the fullness of the blessing of Christ. But I exhort you by the Lord Jesus Christ, and by the love of the Spirit, to strive together with me in prayers to God for me, that I may be delivered from those that obey not in Judea, and that my service which is for Jerusalem may be acceptable to the saints, that I may come to you with joy by the will of God, and be refreshed together with you. And may the God of peace be with you all; amen.

## CHAPTER XI.

### COMMENDATION OF PHŒBE, SALUTATIONS, ETC.

1 And I commend to you Phœbe our sister, who is a minister of the church in Cenchrea, that you receive her in the Lord worthily of the saints, and assist her in any thing in which she may

have need of you; for she has been an assistant of many, and of myself also.

2 Salute Prisca [Priscilla] and Aquila my co-laborers in Christ Jesus, who exposed their necks for my life, to whom not only I give thanks but all the churches of the nations; and [salute] the assembly at their house. Salute Epenetus my beloved, who is the first fruit of Asia to Christ. Salute Mary, who labored much for us. Salute Andronicus and Junius, my relatives and my fellow-captives, who are distinguished among the apostles, and who were before me in Christ. Salute Amplias my beloved in the Lord. Salute Urbanus our co-laborer in Christ, and Stachus my beloved. Salute Apelles, the approved in Christ. Salute those of the [family] of Aristobulus. Salute Herodion, my relative. Salute those of the [family] of Narcissus who are in the Lord. Salute Tryphena and Tryphosa, who labored in the Lord. Salute Persis the beloved, who labored much in the Lord. Salute Rufus the elect in the Lord, and his mother and mine. Salute Asyncritus, Phlegon, Hermes, Patrobas, Hermas, and the brothers with them. Salute Philologus and Julia, Nereus and his sister, and Olympas, and all the saints with them. Salute one another with a holy kiss. All the churches of Christ salute you.

3 I exhort you, brothers, to observe those that cause dissensions and offenses contrary to the teaching which you learned, and avoid them; for such serve not our anointed Lord, but themselves, and by kind and complimentary words deceive the minds of the simple. For your obedience has come to all; I rejoice in you therefore, but I wish you to be wise for that which is good, and simple for evil. And the God of peace shall crush Satan under your feet shortly. The grace of our Lord Jesus Christ be with you.

4 Timothy my co-laborer salutes you, and Lucius and Jason and Sosipater, my relatives. I, Tertius, who wrote the epistle, salute you in the Lord. Gaius my entertainer, and the entertainer of all the church, salutes you. Erastus the treasurer of the city and Quartus the brother salute you. The grace of our Lord Jesus Christ be with you all; amen.

5 And to him that is able to confirm you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery not revealed in ancient times, but made manifest

now by the scriptures of the prophets, by the command of the eternal God, for the obedience of the faith among all nations, to the only wise God, through Jesus Christ, to him be the glory forever; amen.

## THE EPISTLE TO PHILEMON.

ROME, A.D. 63. (Acts 25: 4.)

CONCERNING ONESIMUS, ETC.

1 PAUL, a prisoner of Jesus Christ, and Timothy the brother, to the beloved Philemon and our fellow-laborer, and to the beloved Apphia, and to Archippus our fellow-soldier, and to the assembly at your house. Grace be to you and peace from God our Father and the Lord Jesus Christ.

2 I thank my God, always making mention of you in my prayers, hearing of your love and faith which you have for the Lord Jesus and for all the saints, that your participation of the faith may be made effectual by a knowledge of all the good which we have in Christ Jesus. For I have great joy and comfort in your love, because the saints are refreshed by you, brother. Wherefore, having great boldness to command you what is fit, on account of love I rather request; being such as Paul the aged, and now also a prisoner of Christ Jesus, I request you for my son Onesimus, whom I obtained in my bonds, who was formerly not useful to you but is now most useful to you and me, whom I have sent back. And do you receive him, that is, my soul, whom I should like to retain for myself, that he might serve me for you in the bonds of the gospel, but without your consent I will do nothing, that your service may not be compulsory but voluntary; for perhaps he has been separated from you for a time that you may have him back forever, no longer as a servant, but above a servant, a brother beloved, especially to me, but how much more to you, both in the flesh and in the Lord. If therefore you regard me as a friend receive him as myself. If he injured you, or owes you any thing, set it to my account. I, Paul, have written with my hand; I will pay; not to tell you that you owe yourself to me. Yes, brother, let me be profited by you in the Lord; refresh my soul in Christ.

3 I have written to you, having confidence in your obedience,

knowing that you will do even more than I say. But at the same time also prepare me a lodging; for I hope that through your prayers I shall be given to you. Epaphras, who is my fellow-captive in Christ Jesus, Mark, Aristarchus, Demas, Luke, my co-laborers, salute you. The grace of our Lord Jesus Christ be with your spirit.

## THE EPISTLE TO THE COLOSSIANS.

ROME, A.D. 63. (ACTS 25: 4.)

### CHAPTER I.

PAUL'S PRAYERS FOR THE COLOSSIANS, THE DIGNITY OF CHRIST, PAUL'S MINISTRY, FALSE TEACHERS, ETC.

1 PAUL, an apostle of Jesus Christ by the will of God, and Timothy the brother, to the saints in Colosse and the faithful brothers in Christ. Grace be to you and peace from God our Father.

2 We thank the God and Father of our Lord Jesus Christ, praying always for you, having heard of your faith in Christ Jesus and the love which you have for all the saints, on account of the hope laid up for you in heaven, of which you heard before in the true word of the gospel which is present with you as also in all the world, and is fruitful and increases, as also with you, from the day that you heard and knew the grace of God in truth; as you learned from Epaphras our beloved fellow-servant, who is a faithful minister of Christ for you, and who made known to us your love in the Spirit.

3 Therefore we also, from the day that we heard, cease not to pray for you, and to ask that you may be filled with the knowledge of his will in all wisdom and spiritual understanding, that you may walk worthily of the Lord in all that is pleasing [to him], being fruitful in every good work and increasing in the knowledge of God; being strengthened with all power, according to his glorious power, for all patience and long suffering with joy; giving thanks to the Father who has made us fit for a portion in the inheritance

of the saints in light, who delivered us from the power of darkness and translated us into the kingdom of the Son of his love, in whom we have redemption, the forgiveness of sins, who is the likeness of the invisible God, the first-born of all creation, for by him were all things created which are in heaven and on the earth, the visible and the invisible, whether thrones, or lordships, or principalities, or powers. All things were created through him and for him, and he is before all things, and in him all things consist, and he is the head of the body, the church; who is the beginning, the first-born from the dead, that he might himself be preëminent in all things, for in him [God] was well pleased that all fullness should dwell, and through him to reconcile all things to himself, making peace through the blood of his cross, through him, whether things on the earth or things in the heavens. And you, formerly alienated and enemies in mind by evil works, he has now reconciled by the body of his flesh through death, to present you holy and without blame and without fault before him, if indeed you continue founded and established in the faith, and not moved from the hope of the gospel which you heard, which was preached in all the creation under heaven; of which I, Paul, was made a minister.

4 Now I rejoice in sufferings for you, and supply the deficiencies of the afflictions of Christ in my flesh for his body, which is the church, of which I was made a minister according to the dispensation of God given me for you, to complete the word of God, the mystery concealed from ages and from generations, but now it has been manifested to his saints, to whom God was pleased to make known what is the riches of the glory of this mystery among the nations, which is Christ in you, the hope of glory, whom we preach, admonishing every man and teaching every man in all wisdom, that we may present every man perfect in Christ; for which I also labor, striving with his power which operates in me with power.

5 For I wish you to know what a conflict I have for you and those in Laodicea, and as many as have not seen my face in the flesh, that your hearts may be comforted, being united in love and [raised] to all the riches of the full assurance of understanding, to the knowledge of the mystery of God, in which are hid all the treasures of wisdom and knowledge. But I say this that no one may mislead you with persuasive words. For if I am absent in the flesh, still I am present in spirit with you, rejoicing and beholding

your order and the strength of your faith in Christ. As therefore you have received Christ Jesus the Lord, walk in him, founded and built up in him, and established in the faith as you were taught, abounding in thanksgiving.

6 See that no one leads you off as a prey through philosophy and vain deceit, according to the tradition of men, according to the rudiments of the world, and not according to Christ, for in him dwells all the fullness of the Deity bodily and you are made perfect in him, who is the head of all principality and power, in whom you are also circumcised with a circumcision not made with hands, with the putting off of the body of the flesh, with the circumcision of Christ, having been buried with him in baptism, in which you have also been raised together through the effectual faith of God who raised him from the dead; and you being dead in sins and in the uncircumcision of your flesh, he has made you alive with him, having forgiven us all sins, having blotted out what was written by the hand in ordinances which was against us, and has taken it away from between [us], having nailed it to the cross; [and] having subjugated principalities and powers, he made a public exhibition of them, leading them in triumph by it.

7 Let no man therefore judge you in eating and in drinking, or in respect to a feast, or new moon, or sabbath, which are a shadow of things that were to come; but the body is Christ's. Let no one wishing [it] deprive you of your reward by humility and a worship of angels, intruding into what he has not seen, vainly puffed up by his carnal mind, and not holding the head, from which all the body being supplied and compacted by means of joints and tendons grows with an increase of God. If therefore you died with Christ from the rudiments of the world, why do you practice ordinances as living in the world, — you shall not touch, you shall not taste, you shall not feel, — all which are to perish in the using — according to the commandments and instructions of men? Which have an appearance of wisdom in voluntary worship and humiliation, and in a rigorous treatment of the body, [which is held] in no respect for the surfeiting of the flesh.

## CHAPTER II.

### MORAL DUTIES, ETC.

1 If you, therefore, have been raised with Christ, seek the things above, where Christ sits on the right hand of God; employ your minds on things above, not on things on the earth. For you have died, and your life is hid with Christ in God; when Christ your life shall be made manifest, then shall you also be made manifest in glory.

2 Put to death, therefore, your members which are on the earth, fornication, impurity, passion, evil desire, and covetousness which is idolatry, for which comes the wrath of God. In which also you walked formerly when you lived in them; but now do you put away also all these, anger, wrath, malice, blasphemy, vile conversation out of your mouth; lie not one to another; put off the old man with his doings, and put on the new man, renewed in knowledge in the likeness of him that created him, where there are not Greek and Jew, circumcision and uncircumcision, Barbarian, Scythian, servant, freeman, but Christ is all things and in all.

3 Put on, therefore, as elect and beloved saints of God, hearts of compassion, kindness, humility, meekness, long-suffering, forbearing one another, and forgiving one another if any one has a charge against any, as Christ forgave you, so [do] you also, and in addition to all these [put on] love, which is the bond of perfection. And let the peace of Christ rule in your hearts, for which you have been called in one body; and be thankful. Let the word of Christ dwell in you richly, teaching with all wisdom, and admonishing one another, with psalms, hymns, spiritual songs, singing with grace in your hearts to God, and whatever you do in word or in work, do all in the name of the Lord Jesus, giving thanks to the God [and] Father through him.

4 Wives, be subject to the husbands, as is fit in the Lord. Husbands, love the wives and be not bitter to them. Children, obey [your] parents in all things; for this is well pleasing in the Lord. Fathers, be not fault-finding with your children, that they be not discouraged. Servants, obey in all things masters according to the flesh, not with eye service, as those pleasing men, but with a sincere heart, fearing the Lord. And whatever

you do, work heartily, as for the Lord and not for men; knowing that you will receive from the Lord the recompense of the inheritance. You serve Christ the Lord; for he that does wrong shall receive for the wrong which he has done, and there is no respect of persons. Masters, render to your servants what is just and equal, knowing also that you have a master in heaven.

5 Be constant in prayer, watching in it with thanksgiving, praying also at the same time for us, that God will open to us a door of utterance to declare the mystery of Christ, for which also I am bound, that I may declare it plainly, as I ought to speak. Walk in wisdom towards those without, redeeming the time. Let your words always be with kindness, seasoned with salt, that you may know how to answer every one.

6 Tychicus will inform you of all things relating to me, who is a beloved brother, and faithful minister, and fellow-servant in the Lord, whom I have sent to you for this purpose, that he may know your affairs and comfort your hearts, with Onesimus the faithful and beloved brother, who is of you; they will tell you of all things here.

7 Aristarchus my fellow-prisoner salutes you, and Mark the nephew of Barnabas, — concerning whom you received commandments, if he comes to you receive him, — and Jesus called Justus, who are of the circumcision; these are the only co-laborers for the kingdom of God who have been a comfort to me. Epaphras, who is of you, a servant of Christ Jesus, salutes you, always striving for you in prayers that you may stand perfect and complete in all the will of God. For I bear him witness that he has great zeal for you and for those in Laodicea, and for those in Hierapolis. Luke the beloved physician, and Demas, salute you. Salute the brothers in Laodicea, and Nymphas, and the assembly at his house. And when this letter has been read with you, cause that it be also read by the church of the Laodiceans; and do you also read that from Laodicea. And say to Archippus, Attend to your ministry which you received in the Lord, to perform it fully. The salutation with my hand, Paul's. Remember my bonds. The grace be with you.

# THE EPISTLE TO THE EPHESIANS [LAODICEANS].

ROME, A.D. 63. (Acts 25: 4.)

## CHAPTER I.

THE BENEFICENCE OF GOD TO THE ELECT, CHRIST THE SAVIOUR, THE SALVATION OF THE GENTILES, ETC.

1 PAUL, an apostle of Christ Jesus by the will of God, to the saints in [Ephesus] and the faithful in Christ Jesus. Grace be to you and peace from God our Father and the Lord Jesus Christ.

2 Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenly [worlds] in Christ, as he chose us in him before the foundation of the world, that we should be holy and blameless before him, having predestinated us in love to an adoption through Jesus Christ to himself, according to the good pleasure of his will, to the praise of his glorious grace, which he bestowed upon us in the beloved, in whom we have the redemption through his blood, the forgiveness of sins, according to the riches of his grace, which he bestowed on us abundantly with all wisdom and knowledge making known to us the mystery of his will, according to his good pleasure which he purposed in himself in respect to the dispensation of the fullness of times, to bring all things into one in Christ, the things which are in heaven and the things which are on earth, in him in whom also we have been called, having been predestinated according to the purpose of him who works out all things according to the counsel of his will, that we should be for a praise of his glory, who first trusted in Christ; in whom also you, when you heard the word of truth, the gospel of your salvation, in whom also you having believed were sealed with the Holy Spirit of promise, which is a pledge of our inheritance for the redemption of the purchased possession, to the praise of his glory.

3 Therefore, I also, having heard of your faith in the Lord Jesus and love to all the saints, do not cease to give thanks for you, making mention of you in my prayers, that the God of our Lord Jesus Christ, the Father of glory, may give you a spirit of wisdom and revelation in the knowledge of him; the eyes of your

minds being enlightened, that you may know what is the hope of his call, and what the riches of the glory of his inheritance in the saints, and what the exceeding greatness of his power towards us who believe, according to the operation of his mighty power, which he performed in Christ, when he raised him from the dead and seated him at his right hand in the heavenly [worlds], above every principality and authority and power and lordship, and every name that is named, not only in this life but also in that to come, and put all things in subjection under his feet, and made him head over all things to the church, which is his body, the fullness of him that fills all things in all.

4 And you being dead in trespasses and sins, — in which you formerly walked according to the life of this world, according to the ruler of the power of the air, the spirit which now operates in the children of disobedience, among whom also we all formerly lived in the desires of our flesh, performing the wishes of the flesh and the mind, and were by nature children of wrath even as others; but God who is rich in mercy, on account of his great love with which he loved us, — even when we were dead in sins he made us alive with Christ, — by grace are you saved, — and raised us up and seated us together with Christ Jesus in the heavenly worlds, that he might show in the ages to come the transcendent riches of his grace in goodness to us by Jesus Christ. For by grace are you saved through the faith; and that not of you; [it is] the gift of God; not of works, that no one may boast; for we are his creation, created in Christ Jesus for good works, in which God before appointed that we should walk.

5 Wherefore, remember that you were formerly gentiles by birth, called uncircumcision by that called circumcision made in the flesh by the hand, that at that time you were without Christ, alienated from the polity of Israel, and strangers to the covenants of promise, having no hope and without God in the world; but now, in Christ Jesus you who were formerly far off have been made nigh by the blood of Christ. For he is our peace, who made both one and broke down the middle wall of partition, the enmity, and abolished by his flesh the law of commandments [consisting] of ordinances, that of the two he might create in himself one new man, making peace, and reconcile both in one body to God through the cross, having destroyed the enmity by it. And he came and

preached the good news of peace to you who were far off, and peace to those nigh, for through him we both have access by one spirit to the Father. Therefore you are no longer strangers and foreigners, but you are fellow-citizens of the saints and of the family of God, being built on the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone, by which all the building being fitted together grows into a holy temple in the Lord, in which you also are built up together for a spiritual habitation of God.

6 For this cause I Paul, a prisoner of Jesus Christ for you gentiles, if indeed you heard of the dispensation of the grace of God given to me for you, that by revelation the mystery was made known to me,— as I wrote before in a few words, by reading which you can understand my knowledge of the mystery of Christ,— which in other generations was not made known to the children of men as it has now been revealed to his holy apostles and prophets by the Spirit, that the gentiles are co-heirs and of the same body and joint partakers of the promise in Christ Jesus through the gospel, of which I was made a minister by the gracious gift of God, given to me by the operation of his power. To me, who am the least of all saints, was this grace given, to preach to the nations the unsearchable riches of Christ, and to enlighten all men as to the dispensation of the mystery concealed from eternity in God who created all things, that now to the principalities and powers in the heavenly [worlds] should be made known, through the church, the manifold wisdom of God, according to the eternal purpose which he made in Christ Jesus our Lord, in whom we have boldness and access with confidence through faith in him.

7 Wherefore I desire you not to faint on account of my afflictions for you, which are your glory. For this reason I bow my knees to the Father, of whom all the family in heaven and on earth is named, that he would grant to you according to the riches of his glory, to be strengthened with power through his Spirit in the inward man, that Christ may dwell in your hearts through the faith, you being founded and established in love, that you may be able to apprehend with all the saints what is the breadth and length, and depth and height, and to know the love of Christ which exceeds knowledge, that you may be filled with all the fullness of God. To him that is able to do far beyond all that we ask

or think, by the power which operates in us, to him be the glory in the church in Jesus Christ to all generations, for ever and ever; amen.

## CHAPTER II.

### PERSONAL AND SOCIAL DUTIES.

1 I THEREFORE, the prisoner of the Lord, exhort you to walk worthily of the call with which you were called, with all humility and meekness, with long suffering, forbearing one another in love, using diligence to keep the unity of the spirit in the bond of peace. There is one body, and one spirit, as you also are called in one hope of your call; one Lord, one faith, one baptism; one God and Father of all, who is over all and through all and in all. And to each one of us is given grace according to the measure of the gift of Christ.

2 Wherefore he says, When he ascended on high, he took captivity captive, and gave gifts to men. But this, that he ascended, what is it but that he first descended into the lower parts of the earth? He that descended is the same also that ascended above all heavens, that he might fill all [places]. And he gave some apostles, and some prophets, and some evangelists, and some pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edification of the body of Christ, till we all come to the unity of the faith and of the knowledge of the Son of God, to a perfect man, to the measure of the stature of the fullness of Christ, that we may be no longer children, driven about like waves and carried about with every wind of doctrine, by the art of men, and the craftiness of deceitful wiles, but speaking the truth with love we may grow to him in all things, who is the head, Christ; by whom all the body being joined together and compacted by the supply of every joint, according to the proportionate operation of every part, makes increase of the body to the edification of itself in love.

3 This I say then and testify in the Lord, that you no longer walk as the other gentiles walk, in the vanity of their minds, with their understandings darkened, alienated from the life of God on account of the ignorance which is in them, on account of the hardness of their hearts, who being without feeling have given themselves

up to lewdness, to commit every impurity with greediness. But you have not so learned Christ, if you have indeed heard him, and been instructed by him as the truth is in Jesus, that you should lay aside your former mode of life the old man destroyed by deceitful desires, and be renewed in the spirit of your minds, and put on the new man, created after God in righteousness and true holiness.

4 Wherefore, laying aside lying let every one speak the truth to his neighbor, for we are members one of another. Be angry and sin not; let not the sun go down on your wrath, neither give place to the devil. Let him that has stolen steal no more, but rather let him labor, doing that which is good with his hands, that he may have to give to him that needs. Let no evil word proceed out of your mouth, but that which is good for useful edification, that it may afford benefit to those that hear. And grieve not the Holy Spirit of God, by which you were sealed to the day of redemption. Let all bitterness, and wrath, and anger, and clamor, and blasphemy, be banished from among you, with all malice. But be kind one to another, merciful, giving one to another, as God also in Christ gave to you. Be therefore followers of God, as dear children, and walk in love, as Christ also loved us and gave himself for us, an offering and sacrifice to God of good odor.

5 Let not fornication and any impurity or covetousness be named among you, as becomes saints, nor indecorum and foolish talking, or jesting, things not becoming, but rather giving of thanks. For you know this, that no fornicator, or impure, or covetous person, who is an idolater, has an inheritance in the kingdom of Christ and of God. Let no man deceive you with vain words; for on account of these comes the wrath of God on the children of disobedience. Be not therefore partakers with them. For you were formerly darkness, but now you are light in the Lord. Walk as children of light, — for the fruit of the light is in all goodness and righteousness and truth, — proving what is well pleasing to the Lord, and be not partakers of the unfruitful works of darkness, but rather reprove them. For the things which are done by them in secret it is base even to mention; but all things proved to be wrong are made manifest by the light; for every thing which

makes manifest is light. Wherefore he says, Awake you that sleep, and arise from the dead, and Christ shall give you light.

6 See then that you walk discreetly, not as unwise but as wise, redeeming the time, because the days are evil. Be not foolish therefore, but understand what the will of the Lord is. And be not drunk with wine, in which is excess, but be filled with the spirit, speaking to yourselves in psalms and hymns and spiritual songs, singing and making music in your hearts to the Lord, giving thanks always for all things in the name of our Lord Jesus Christ to the God and Father, being subject one to another in the fear of Christ. Let wives [be subject] to their husbands as to the Lord, for the husband is the head of the wife, as also Christ is the head of the church; he is the savior of the body. But as the church is subject to Christ, so also let wives be subject to husbands in every thing. Husbands, love your wives as Christ also loved the church and gave himself for it, that he might sanctify it, purifying it with the washing of water with the word, that he might present the church to himself glorious, not having a spot or wrinkle or any thing of the kind, but that it should be holy and blameless. Husbands ought to love their wives as their own bodies. He that loves his wife loves himself; for no one ever hated his own flesh, but nourishes and cherishes it, as Christ also the church; for we are members of his body. For this cause a man shall leave his father and mother and be joined to his wife, and they two shall be one flesh. This is a great mystery; but I speak of Christ and the church. But do you also, individually, each one so love his wife as himself, and the wife [see] that she reverences the husband.

7 Children, obey your parents in the Lord; for this is right. Honor your father and your mother, which is the first commandment with a promise, that it may be well with you, and you shall live long in the land. And, fathers, provoke not your children, but bring them up in the instruction and admonition of the Lord.

8 Servants, be subject to masters according to the flesh, with fear and trembling, in the sincerity of your hearts as to Christ, not with eye service as pleasing men, but as servants of Christ doing the will of God from the heart, performing service

kindly as to the Lord and not to men, knowing that whatever good each one does, for this he shall receive from the Lord, whether a servant or a freeman. And, masters, do the same things to them, forbearing threatening, knowing also that their master and yours is in heaven, and there is no respect of persons with him.

9 Finally, be strong in the Lord and in the power of his might. Put on the whole armor of God that you may be able to stand against the wiles of the devil; for our conflict is not against flesh and blood, but against principalities, against powers, against the potentates of the darkness of this world, against the spiritual [hosts] of evil in the heavenly [worlds]. Take therefore the whole armor of God, that you may be able to resist in the evil day, and having done all to stand. Stand, therefore, girded about your loins with truth, and having put on the cuirass of righteousness, and bound your feet with the preparation of the gospel of peace; over all, taking the shield of the faith, with which you may be able to extinguish all the fiery darts of evil. And take the helmet of salvation, and the sword of the Spirit, which is the word of God, praying with all prayer and supplication on every occasion with the spirit, and watching in the same with all perseverance and supplication for all the saints, and for me, that a word may be given me at the opening of my mouth boldly to make known the mystery of the gospel, in behalf of which I perform an embassy in bonds, that I may speak boldly in them, as I ought to speak.

10 But that you may also know the things concerning me, how I do, Tichycus the beloved brother and faithful minister in the Lord will inform you of all things; whom I have sent to you for this purpose, that you may know the things concerning us and that he may comfort your hearts. Peace and love be to the brothers with faith, from God our Father and the Lord Jesus Christ. The grace be with all who love our Lord Jesus Christ with constancy.

# THE EPISTLE TO THE PHILIPPIANS.

ROME, A.D. 63. (Acts, 25: 4.)

## CHAPTER I.

PAUL'S LOVE FOR THE PHILIPPIANS, AFFAIRS AT ROME, MORAL DUTIES, ETC.

1 PAUL and Timothy, servants of Jesus Christ, to all the saints in Christ Jesus at Philippi, with the bishops and deacons. Grace be to you and peace from God our Father and the Lord Jesus Christ.

2 I thank my God at every remembrance of you, always in every prayer of mine for you all making request with joy, for your fellowship in the gospel from the first day till now, having this same confidence, that he who has begun a good work in you will carry it on till the day of Jesus Christ, as it is right for me to think this of you all, because I have you in my heart, both in my bonds and in the defense and confirmation of the gospel, you being all partakers of my grace. For God is my witness, how much I desire you all with the tender affections of Christ Jesus. And this I pray, that your love may abound yet more and more in knowledge and all understanding, that you may prove the excellent, that you may be without fault and without offense in the day of Christ, filled with the fruit of righteousness, through Jesus Christ, to the glory and praise of God.

3 But I wish you to know, brothers, that the things as to me have resulted in the advancement of the gospel, so that my bonds in Christ are manifest in all the Prætorium and in all other places, and many of the brothers having been made confident by my bonds in the Lord have more abundant courage to speak the word without fear. For some indeed preach Christ because of envy and strife, and some also because of good will; those from love, knowing that I am set for the defense of the gospel, but those from contention preach Christ not sincerely, thinking to raise up affliction for my bonds. What then? nevertheless, in every way, whether in pretence or in truth, Christ is preached, and in this I rejoice. But I also will rejoice; for I know that this will result

in salvation to me, through your prayer, and the supply of the Spirit of Jesus Christ, according to my expectation and hope that I shall be ashamed in nothing, but with all boldness as always also now Christ shall be magnified in my body, whether by life or by death. Because for me to live is Christ and to die is gain. But if to live in the flesh [is allowed me], I have this fruit of my work, and which I shall choose I know not. But I am in a strait between the two, having a desire to depart and be with Christ; for this is far better; but to continue in the flesh is more necessary for you. And fully believing this, I know that I shall continue, and continue with you all, for your advancement and joy of the faith, that your rejoicing may abound in Christ Jesus by me through my coming again to you.

4 Only conduct yourselves as citizens worthily of the gospel of Christ, that whether I come and see you, or be absent, I may hear of your affairs, that you stand firm in one spirit, striving together with one mind for the faith of the gospel, terrified in nothing by the adversaries, which is to them a token of destruction, but to you of salvation, and this from God; because it was given to you in behalf of Christ, not only to believe on him but also to suffer for him, having the same conflict which you saw in me and now hear of in me.

5 If therefore there is any consolation in Christ, if any comfort in love, if any participation of the Spirit, if any affections and compassions, fulfil my joy, that you have the same mind, having the same love, sympathizing with each other, having one opinion. Do nothing in strife or vain glory, but in humility let each esteem others better than himself, and let each consider not his own interests, but also those of others. Let this mind be in you which was also in Christ Jesus, who being in the form of God thought it not a robbery to be equal with God; but he abased himself, taking the form of a servant, being made in the likeness of man, and being found in form like a man, he humbled himself, and became obedient even till death, and the death of the cross. Wherefore God also highly exalted him, and gave him a name which is above every name, that at the name of Jesus every knee shall bow, of beings in heaven and in the earth and under the earth, and every tongue shall confess that Jesus Christ is Lord, to the glory of God the Father.

6 And so, my beloved, as you always obeyed, not in my presence only, but now much more in my absence, work out your salvation with fear and trembling; for God works in you both to will and to work of his good pleasure. Do all things without complainings and disputations, that you may be blameless and sincere, children of God without blame in the midst of a crooked and perverse generation, in which you shine as luminaries in the world, holding fast the word of life, for my glorying in the day of Christ, that I did not run in vain, nor labor in vain. But if I am even poured out as a libation on the sacrifice and service of your faith, I rejoice and congratulate you all; do you also rejoice with the same joy and congratulate me.

7 But I hope in the Lord Jesus to send Timothy to you shortly, that I may be refreshed when I know your affairs. For I have no one like minded who really will care for your interests; for all seek their own, not the things of Jesus Christ. But you know his tried virtue, that as a son with a father he has served with me in the gospel. Him therefore I hope to send to you as soon as I know how it will be with me; and I hope in the Lord that I also myself shall come shortly.

8 But I thought it necessary to send to you Epaphroditus, the brother and my fellow-laborer and fellow-soldier, but your apostle and servant of my need, for he greatly desired you all and was anxious, because you heard that he was sick. For indeed he was sick nigh to death; but God had mercy on him, and not on him only but on me also, lest I should have sorrow upon sorrow. I have sent him therefore the more diligently, that seeing him again you may rejoice and I be less sorrowful. Receive him therefore in the Lord with all joy, and have such in estimation, because on account of the work he was nigh to death, not having consulted properly for his life, that he might fully supply your lack of service to me.

## CHAPTER II.

### JUDAIZING TEACHERS, EXHORTATIONS, ACKNOWLEDGMENTS, ETC.

1 FINALLY, my brothers, rejoice in the Lord; for to write the same things to you is not grievous to me, and is safe for you.

Beware of the dogs, beware of evil laborers, beware of the concision. We are the circumcision, who serve God in spirit, and rejoice in Christ Jesus, and trust not in the flesh, although I have ground of confidence in the flesh. If any other one thinks he may trust in the flesh, I [may] more; circumcised the eighth day, of the race of Israel, of the tribe of Benjamin, a Hebrew of the Hebrews, as to the law a Pharisee, as to zeal persecuting the church, as to righteousness by the law being blameless. But whatever things were my gain, these I have considered a loss for the sake of Christ. But for the same reason also I consider all things to be a loss on account of the excellency of the knowledge of Christ Jesus my Lord, for whose sake I have suffered the loss of all things, and consider them worthless that I may gain Christ and be found in him, not having my righteousness by the law, but that which is through the faith of Christ, the righteousness of God by the faith, that I may know him, and the power of his resurrection, and the participation of his sufferings, being conformed to his death, that I may attain the resurrection from the dead. Not that I have already obtained it, or have been already made perfect; but I follow on that I may attain that for which also I was arrested by Christ. I consider not myself, brothers, to have attained it; but this one thing I do; forgetting the things behind, and reaching forward to those before, I press forward to the mark for the prize of the high call of God in Christ Jesus. Let us, as many as are perfect therefore, be of this mind; and if any one thinks at all otherwise, God shall also reveal this to you; but in what we have attained, in this let us walk.

2 Be followers of me, brothers, and observe those who walk so as you have us for an example. For many walk, of whom I told you often and now also tell you weeping, that they are enemies of the cross of Christ; whose end is destruction, whose God is their stomach, and their glory in their shame; who regard earthly things. But our kingdom is in heaven, from which also we expect the Saviour, the Lord Jesus Christ, who will change our humble body, and make it like his glorious body, by the power by which he is able also to subject all things to himself. So, my beloved and much desired brothers, my joy and crown, so stand firm in the Lord, beloved.

3 I beseech Euodias and I beseech Syntyche to have the same

mind in the Lord. Yes, I beseech you also, faithful yoke-fellow, help those women who strove in the gospel with me, with Clement and the rest of my co-laborers, whose names are in the book of life.

4 Rejoice in the Lord always; again I say, rejoice. Let your gentleness be known to all men; the Lord is near. Be anxious for nothing, but with all prayer and supplication with thanksgiving let your requests be made known to God. And may the peace of God which passes all understanding keep your hearts and minds in Christ Jesus.

5 Finally, brothers, whatever things are true, whatever things are honorable, whatever things are just, whatever things are pure, whatever things are lovely, whatever things are reputable, if there is any virtue, and if there is any praise, consider these things; and what you learned and received and heard and knew in me, these things do; and the God of peace shall be with you.

6 But I rejoice greatly in the Lord, that now at length you began again to care for me, for whom also you did care, but had no opportunity [to serve me]. Not that I speak of want; for I have learned in whatever circumstances I am to be contented. I know both how to be humbled, and I know how to abound; in every thing and in all conditions I am instructed both to be full and to be hungry, both to abound and to suffer want. I endure all things with him that strengthens me. But you did well to communicate with my affliction, And you know also, Philippians, that at the beginning of the gospel, when I went out from Macedonia, no church communicated with me in the matter of giving and receiving except you only; for even in Thessalonica and once and again you sent to my need. Not that I desire a gift, but I desire the fruit which abounds to your account. But I have all things and abound, I am fully supplied, having received from Epaphroditus the things from you, a perfume of good odor, an acceptable sacrifice, well pleasing to God. And God shall fully supply all your need, according to his riches in glory in Christ Jesus. To our God and Father be the glory forever and ever; amen.

7 Salute every saint in Christ Jesus. The brothers with me salute you. All the saints salute you, especially those of Cæsar's family. The grace of the Lord Jesus Christ be with your spirits.

# THE EPISTLE TO TITUS.

PHILIPPI, A.D. 64.

## A CHARGE TO TITUS IN RESPECT TO HIS MINISTRY.

1 PAUL, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the knowledge of the truth which is according to piety, for the hope of eternal life, which God who cannot lie announced before eternal ages, but manifested his word in the times which were suitable for it by the preaching with which I was intrusted, according to the command of our Saviour God, to Titus my faithful son in the common faith; grace and peace from God the Father, and Christ Jesus our Saviour.

2 For this cause I left you in Crete, that you might regulate things which are deficient, and appoint elders in every city, as I charged you, if any one is blameless, a husband of one wife, having faithful children, not accused of intemperance or of insubordination. For a bishop must be blameless as a steward of God, not self-indulgent, not soon angry, not given to wine, not contentious, not devoted to base gain, but a lover of hospitality, kind, sober, just, holy, self-denying, holding firmly the faithful word taught, that he may be able both to exhort with sound instruction and to convince those who contradict. For there are many disorderly wranglers and deceivers, especially those of the circumcision, whom it is necessary to silence, who mislead whole families, teaching for base gain what they ought not.

3 A certain one of them, their own poet, said, Cretans are always liars, evil beasts, lazy gormandizers. This testimony is true. Wherefore rebuke them sharply, that they may be sound in the faith, not attending to Jewish myths, and commandments of men who subvert the truth. To the pure all things are pure; but to the defiled and unbelieving, nothing is pure; but their mind and conscience are defiled. They profess to know God, but by works deny him, being abominable and disobedient, and as to every good work reprobate.

4 Speak things which become sound teaching. That the aged men be sober, grave, of sound mind, sound in faith, in love, in

patience; that the aged women, in like manner, be of behavior becoming holiness, not slanderers, not enslaved to much wine, teachers of what is good, that they may instruct the young women to be lovers of their husbands, lovers of their children, sober, pure, fond of home, kind, subject to their husbands, that the word of God may not be blasphemed.

5 In like manner exhort the younger to be of a sound mind, presenting yourself as an example of good works in all things, in teaching [exhibiting] integrity, gravity, sound argument not to be condemned, that the adversary may be ashamed, having nothing evil to say of us. Let servants be subject to their masters, please them in all things, not contradicting, not pilfering, but showing all good fidelity, that they may adorn the doctrine of our Saviour God in all things.

6 For the grace of God that pertains to salvation appeared to all men, teaching us, that denying impiety and worldly desires we should live soberly, and righteously, and piously in the present life, looking for the blessed hope and appearing of the glory of the great God and of our Saviour Jesus Christ, who gave himself for us, that he might redeem us from all wickedness, and purify for himself a peculiar people, zealous of good works.

7 These things speak, and exhort, and reprove with all authority; let no man despise you. Admonish them to be subject to principalities, to powers, to obey magistrates, to be ready for every good work, to speak evil of no one, to be peaceable, gentle, showing all meekness to all men. For we formerly were foolish, disobedient, deceived, serving various desires and pleasures, living in malice and envy, detestable, and hating one another; but when the goodness and philanthropy of the Saviour our God appeared, not by works of righteousness which we did but according to his mercy he saved us through the washing of regeneration and the renewing of the Holy Spirit, which he poured out on us richly through Jesus Christ our Saviour; that having been justified by his grace we should become heirs according to the hope of eternal life. The word is true, and I wish you to insist strongly concerning these things, that those who have believed in God may be careful to maintain good works. For these things are honorable and useful to men. But foolish questions, and genealogies, and strifes and contentions about the law, avoid; for they are unprofit-

able and vain. A man that is a heretic, after the first and second admonition, reject, knowing that such a one is subverted, and sins, being self-condemned.

8 When I send you Artemas, or Tychicus, make haste to come to me at Nicopolis; for there I have determined to spend the winter. Send forward Zenas the lawyer and Apollos with diligence, and let nothing be wanting to them; and let ours also learn to maintain good works for necessary purposes, that they may not be unfruitful. All who are with me salute you. Salute those who love us in the faith. The grace be with you all.

## FIRST EPISTLE TO TIMOTHY.

PHILIPPI, A.D. 65.

### CHAPTER I.

A CHARGE TO TIMOTHY CONCERNING THE GOSPEL, PUBLIC PRAYER, AND THE DUTIES OF WOMEN.

1 PAUL, an apostle of Jesus Christ by the commandment of God our Saviour and Christ Jesus our hope, to Timothy my true son in the faith; grace, mercy, and peace from God our Father and Christ Jesus our Lord.

2 As I requested you to remain at Ephesus, when going into Macedonia, that you might charge some not to preach another doctrine, nor attend to myths or interminable genealogies, which occasion disputes rather than a dispensation of God by faith, [do.] But the end of the commandment is love from a pure heart and good conscience and faith unfeigned, which some having missed turned aside to vain words, desiring to be teachers of the law, not understanding what they say nor about what they make confident assertions. But we know that the law is good if one uses it lawfully; knowing this, that a law is not made for a righteous man, but for the wicked and disorderly, the impious and sinful, the unholy and profane, murderers of fathers and murderers of mothers and murderers of their fellow-men, fornicators, sodomites, men-stealers, liars, perjurers, and whatever else is contrary to sound doctrine, according to the glorious gospel of the blessed God, with which I have

been intrusted. And I thank our Lord Jesus Christ who has empowered me [to preach,] that he accounted me faithful, putting me in the ministry, who formerly was a blasphemer and persecutor and an injurious man; but I obtained mercy because I did those things ignorantly in unbelief; and the grace of our Lord greatly abounded with the faith and love which is in Christ Jesus. The word is true and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief; but on this account I obtained mercy, that Jesus Christ might exhibit in me first all long-suffering, for an example to those who should hereafter believe in him to life eternal. And to the King eternal, immortal, invisible, the only God, be honor and glory forever and ever; amen.

3 This charge I commit to you, son Timothy, according to the prophecies which went before concerning you, that by them you may perform an honorable service, having faith and a good conscience, which some having cast away have suffered shipwreck of the faith; of whom are Hymenæus and Alexander, whom I delivered to Satan, that they may learn not to blaspheme.

4 I exhort therefore, first of all, that petitions, prayers, intercessions, thanksgivings should be offered for all men, for kings and all in authority, that we may lead quiet and peaceful lives in all piety and sanctity. For this is good and acceptable in the sight of God our Saviour, who wishes all men to be saved and to come to a knowledge of truth. For there is one God, and one mediator of God and man, the man Christ Jesus, who gave himself a ransom for all, a testimony for its own times, of which I was made a herald and an apostle, — I speak the truth, I lie not, — a teacher of nations in faith and truth.

5 I wish also that men should pray everywhere, lifting up holy hands, without wrath and disputations; and in like manner also, that women in becoming apparel with modesty and sobriety adorn themselves, not with plaited hair, or gold, or pearls, or costly clothing, but with good works, which become women professing godliness. Let a woman learn quietly in all subjection; but I permit not a woman to teach, nor to have authority over a man, but to be quiet. For Adam was first formed, then Eve. And Adam was not deceived; but the woman being deceived fell into transgression; but she shall be saved through child-bearing, if they continue in faith, and love, and holiness, with sobriety.

## CHAPTER II.

THE APPOINTMENT OF MINISTERS, THE DOCTRINES OF THE GOSPEL, WIDOWS, ELDERS, SERVANTS, ETC.

1 It is a true saying, If any one desires an episcopate he desires a good work. It is necessary therefore that a bishop should be blameless, a husband of one wife, circumspect, sober, well-behaved, hospitable, apt to teach, not a wine-drinker, not a quarrelsome man, but gentle, not contentious, not avaricious, ruling well his own house, having his children in subjection with all dignity,—but if any one knows not how to rule his own house, how will he take care of the church of God?—not a novice, lest being inflated with pride he fall into the condemnation of the devil. And he must also have a good name from those without, that he may not fall into reproach and a snare of the devil.

2 The deacons in like manner ought to be grave, not double-tongued, not given to much wine, not devoted to base gain, having the mystery of the faith in a pure conscience. And let these be proved first, then let them serve, being found blameless. The women in like manner must be grave, not slanderers, circumspect, faithful in all things. Let the deacons be husbands of one wife, ruling well their children and their own houses. For they who exercise the deaconship well, procure for themselves an honorable standing, and great boldness in the faith which is in Christ Jesus.

3 These things I write to you, hoping to come to you shortly; but if I delay, that you may know how you ought to conduct yourself in the house of God, which is the church of the living God, the pillar and foundation of the truth. And confessedly great is the mystery of piety; [Christ,] who was manifested in the flesh, was justified in the spirit, was seen by angels, was preached to the nations, was believed on in the world, was received up into glory.

4 But the Spirit says expressly, that in the last times some shall apostatize from the faith, attending to lying spirits and doctrines of demons, [misled] by the hypocrisy of false teachers, whose consciences are cauterized, who forbid to marry, [command] to ab-

stain from meat, which God created to be received with thanksgiving by the faithful and those who know the truth. For every creature of God is good, and nothing to be rejected, [but] to be received with thanksgiving; for it is sanctified through the word of God and prayer.

5 Suggesting these things to the brothers, you will be a good minister of Christ Jesus, nourished with the words of the faith and the good instruction which you have followed; but avoid profane and silly myths; exercise yourself in piety; for bodily exercise profits little; but piety is profitable in all things, having a promise of the present life and of the life to come. It is a faithful saying, and worthy of all acceptation. For to this end we also labor and suffer reproach, because we hope in the living God, who is the Saviour of all men, especially of the faithful.

6 These things command and teach. Let no one despise your youth, but be an example to the faithful, in word, in conduct, in love, in faith, in purity. Till I come attend to reading, exhortation, teaching. Neglect not the gift which is in you, which was given you by prophecy, with the imposition of hands of the eldership. Study these things, be much in them, that your improvement may be manifest to all. Attend to yourself, and to teaching; continue in it, for doing this you will both save yourself and those that hear you.

7 Rebuke not an aged man, but entreat him as a father, the younger men as brothers, the aged women as mothers, the younger as sisters, with all purity. Support the widows who are widows indeed. But if any widow has children or relatives, let them learn first to support their family and to make returns to their parents, for this is acceptable in the sight of God. But one that is a widow indeed and alone hopes in God, and continues in petitions and prayers night and day; but a woman that lives voluptuously is dead while she lives. And command these things, that they be blameless. And if any one provides not for his own, and especially for those of his own house, he has denied the faith, and is worse than an unbeliever.

8 Let not a widow be enrolled under sixty years of age, a wife of one husband, well reputed for good works, if she has brought up children, if she has exercised hospitality, if she has washed the saints' feet, if she has relieved the distressed, if she has pursued

every good work. But reject the younger widows; for when they fall into pleasure to the neglect of Christ, they wish to marry, being condemned because they have rejected the first faith; and at the same time also, being idle, they learn to go from house to house, and not only are they idle, they are also tattlers and mischief makers, saying what they ought not. I wish therefore the younger women to marry, bear children, keep house, give no occasion of reproach to the enemy; for some have already turned back after Satan. If any faithful man or faithful woman has widows, let them give them relief, and let not the church be burdened, that it may be able to relieve those really widows.

9 Let the elders who rule well be accounted worthy of a double compensation, especially those who labor in word and teaching. For the Scripture says, You shall not muzzle the ox that threshes; and, The laborer is worthy of his reward. Against an elder receive not an accusation, except by two or three witnesses. Those that sin, rebuke before all, that others also may fear.

10 I charge you before God, and Jesus Christ, and the elect angels, that you keep these things without prejudice, doing nothing from partiality. Lay hands suddenly on no man, neither partake of others' sins. Keep yourself pure. Drink no longer water, but use a little wine on account of your stomach and your frequent infirmities. The sins of some men are manifest, going before to judgment; but some they follow; in like manner also good works are manifest, and those which are otherwise cannot be hid.

11 Let as many servants as are under the yoke account their masters worthy of all honor, that the name and doctrine of God may not be blasphemed. And let those who have believing masters not despise them, because they are brothers, but rather serve, because they are believers and beloved, who partake of the benefit.

12 These things teach and exhort. If any one teaches differently, and consents not to sound words, the words of our Lord Jesus Christ, and the doctrine which is according to piety, he is blinded and knows nothing, but has a sickly longing for debates and wars of words, from which arise envy, contention, blasphemies, evil suspicions, and wranglings of men of unsound judgments and destitute of the truth, supposing that piety is gain. But piety with contentment is great gain. For we brought nothing into the

world; it is clear that we can carry nothing out of it; but having food and clothing let us be contented with them. But those who wish to be rich fall into trial and a snare, and many foolish and injurious desires, which plunge men into destruction and perdition. For the love of money is a root of all evils, which some having desired have been misled from the faith, and pierced themselves through with many sorrows.

13 But do you, O man of God, avoid these things; but pursue righteousness, piety, faith, love, patience, meekness. Fight the good fight of the faith, lay hold on eternal life, to which you were called and made the good profession before many witnesses. I charge you before the God who gives life to all [creatures], and Christ Jesus who made the good profession before Pontius Pilate, that you keep the charge without spot, without blame, till the appearing of our Lord Jesus Christ, which the blessed and only Potentate will show in its times, the King of kings and Lord of Lords, who only has immortality, dwelling in light unapproachable, whom no man has seen nor can see; to whom be honor and power eternal; amen.

14 Charge the rich in the present life not to be high-minded, nor trust in uncertain riches, but in the living God who gives us all things richly to enjoy, to perform good works, to be rich in good works, to be liberal, benevolent, treasuring up for themselves a good foundation for the future, that they may lay hold on the true life.

15 O Timothy, keep the trust, turning away from profane and empty words, and contradictions of mis-named science, which some having professed have erred from the faith. The grace be with you.

## SECOND EPISTLE TO TIMOTHY.

ROME, A.D. 65.

### CHAPTER I.

INFORMATION, ADMONITION, ETC.

1 PAUL, an apostle of Jesus Christ by the will of God, according to the promise of life in Christ Jesus, to Timothy my beloved

son. Grace, mercy, peace, from God the Father and Christ Jesus our Lord.

2 I thank God, whom I serve from my ancestors with a pure conscience, that I mention you incessantly in my prayers night and day, desiring to see you, remembering your tears, that I might be filled with joy, having a remembrance of the unfeigned faith in you, which dwelt first in your grandmother Lois, and your mother Eunice, and I am persuaded that [it dwells] also in you. For which cause I admonish you to stir up the gift of God which is in you through the imposition of my hands. For God gave us not a spirit of fear, but of power, and of love, and of a sound mind.

3 Be not ashamed therefore of the testimony of our Lord, nor of me his prisoner, but endure affliction with us in the gospel according to the power of God, who saved us, and called us with a holy calling, not according to our works, but according to his purpose and grace given us in Christ Jesus from eternity, but made known now through the appearing of our Saviour Jesus Christ, who destroyed death, and brought life and immortality to light through the gospel, of which I was made a herald, and an apostle, and a teacher of the nations; for which cause I suffer these things; but I am not ashamed; for I know in whom I have believed, and am persuaded that he is able to keep my trust to that day.

4 Retain the form of sound words which you heard from me in faith and the love in Christ Jesus. Guard the good trust, through the Holy Spirit which dwells in us. You know this, that all those in Asia left me, of whom are Phygelus and Hermogenes. May the Lord show mercy to the house of Onesiphorus, for he often refreshed me, and was not ashamed of my chains, but being at Rome he sought most diligently, and found me. The Lord grant him to find mercy with the Lord in that day. And what services he performed at Ephesus, you know very well.

5 Do you therefore, my son, be strong in the grace in Christ Jesus, and what you heard from me through many witnesses, these things commit to faithful men, who shall be competent to teach others also. Endure evil as a good soldier of Jesus Christ. No one who serves as a soldier is involved in the business of life, that he may please him who has employed him as a soldier. And if a man contends as an athlete, he is not crowned unless he contends lawfully. The husbandman who labors must first partake

of the fruits of the earth. Consider what I say; for the Lord shall give you understanding in all things.

6 Remember Jesus Christ raised from the dead, a descendant of David, according to my gospel, in which I suffer even to chains as an evil doer; but the word of God is not bound. Therefore I endure all things for the elect, that they may obtain the salvation in Christ Jesus with eternal glory. The saying is true, For if we died together we shall live together; if we endure patiently we shall reign together; if we deny him he will deny us; if we believe not he continues faithful; for he cannot deny himself.

7 Call to mind these things, charging [men] before the Lord not to debate about words, to no profit, to the subversion of the hearers. Be diligent to present yourself approved to God, a workman that will not be put to shame, rightly dividing the word of truth. But profane and vain words, avoid; for they greatly increase impiety, and their word will eat like a gangrene; of whom are Hymenæus and Philetus, who have erred from the truth, saying that the resurrection has passed already, and overturn the faith of some. But the foundation of God stands firm, having this seal, The Lord knows them that are his; and, Let every one who names the name of the Lord depart from wickedness. But in a great house there are not only vessels of gold and silver, but those also of wood and clay, and some for honor and some for dishonor; if therefore any one purifies himself from these [errors], he shall be a vessel for honor, sanctified, of good use to the master, prepared for every good work.

8 But avoid youthful desires, and pursue righteousness, faith, love, peace, with those who call on the Lord from a pure heart. But foolish and trifling disputes avoid, knowing that they produce contentions; and the servant of the Lord must not contend, but must be gentle to all, apt to teach, patient under evil, in meekness correcting the adversaries, that God may give them a change of mind to a knowledge of the truth, and that they may recover themselves from the snare of the devil, who are made captives by him to his will.

## CHAPTER II.

THE LAST TIME; HIS APPROACHING MARTYRDOM, ETC.

1 And know this, that in the last days perilous times shall come. Men will be selfish, avaricious, vain, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, covenant breakers, slanderers, intemperate, ungentle, despisers of the good, traitors, rash, boasters, lovers of pleasure more than lovers of God, having a form of piety but denying its power; and these avoid. Of these are those who go into the houses and take captive foolish women loaded with sins, and led by various desires, always learning and never able to come to a knowledge of the truth. As Jannes and Jambres opposed Moses, so also these oppose the truth, men of no judgment, reprobate in respect to the faith. But they shall proceed no further; for their foolishness shall become manifest to all, as theirs also was. But you have followed my instruction, — mode of life, purpose, faith, long-suffering, love, patience, persecutions, sufferings, which befell me at Antioch, at Iconium, at Lystra; the great persecutions which I suffered, and the Lord delivered me from all. And all who will live piously in Christ Jesus shall be persecuted. But evil men and impostors will grow worse and worse, deceiving and being deceived. But do you continue in what you learned and understood, knowing from whom you learned, and that from a child you have known the sacred Scriptures, which can make you wise to salvation through faith in Christ Jesus. All Scripture is divinely inspired and is profitable for instruction, for conviction, for correction, for education in righteousnes, that the man of God may be perfect, thoroughly fitted for every good work.

2 I earnestly charge you before God and Christ Jesus who is about to judge the living and dead, and [by] his appearing and his kingdom, preach the word, press it in season, out of season, reprove, rebuke, exhort, with all long-suffering and instruction; for the time will come when they will not endure sound instruction, but will accumulate for themselves teachers according to their desires, pleasing their ear, and they will turn away their ears from the truth, and be turned to myths. But do you be sober in all things, endure evil, do the work of an evangelist, perform fully your min-

istry. For I am already being offered, and the time of my departure has come. I have fought the good fight, I have finished the race, I have kept the faith; henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous Judge will give me in that day, and not me only but all who love his appearing.

3 Make haste to come to me quickly; for Demas forsook me having loved the present life and went to Thessalonica, Cresces to Galatia, Titus to Dalmatia; Luke only is with me. Take Mark and bring him with you; for [he will be] useful to me for service. But I sent Tychicus to Ephesus. The cloak which I left at Troas with Carpus, when you come, bring, and the books, especially the parchments.

4 Alexander the coppersmith did me much harm; may the Lord reward him according to his work. And do you beware of him, for he greatly opposed our words. At my first defense no one stood by me, but all forsook me; may it not be set to their account; but the Lord stood by me, and strengthened me, that the word should be fully declared by me, and all the nations should hear, and I was delivered from the mouth of the lion. The Lord will deliver me from every evil work, and bring me safe to his heavenly kingdom; to whom be the glory forever and ever; amen.

5 Salute Prisca [Priscilla] and Aquila and the house of Onesiphorus. Erastus remained at Corinth, and Trophimus I left sick at Miletus. Make haste to come before winter. Eubulus and Pudens and Linus and Claudia, and all the brothers, salute you. The Lord be with your spirit. The grace be with you.

# THE CATHOLIC EPISTLES.

## THE EPISTLE OF JAMES.

JERUSALEM, A.D. 61–66.

### CHAPTER I.

TRIALS, PRAYER, FAITH AND WORKS.

1 JAMES, a servant of God and of the Lord Jesus Christ, to the twelve tribes in the dispersion, greeting. Account it all joy, my brothers, when you fall into various trials, knowing that the trial of your faith produces patience. But let patience have a perfect work, that you may be perfect and entire, lacking in nothing. And if any one of you lacks wisdom, let him ask of God, who gives to all liberally and upbraids not, and it shall be given him. But let him ask in faith, not doubting; for he that doubts is like a wave of the sea, driven with the wind and agitated. For let not that man think that he shall receive any thing from the Lord, a double-minded man, unstable in all his ways. But let the brother that is humble rejoice in his exaltation, and the rich in his humiliation, for he shall pass away like a flower of the grass. For the sun rose hot, and withered the grass, and its flower fell off, and the beauty of its appearance perished; so also shall the rich man perish in his ways.

2 Blessed is the man who endures trial, for when proved he shall receive the crown of life, which the Lord promised to those who love him. Let no tempted one say, I am tempted by God; for God is not subject to temptation by evils, and he tempts no one. But every one is tempted when he is drawn away by his desires, and enticed; then the desire taking effect produces sin, and sin being finished brings forth death.

3 Be not deceived, my beloved brothers. All good giving, and every perfect gift, comes down from above, from the Father of lights, with whom there is no change or shadow of turning. Of his own will begat he us by the word of truth, that we should be a kind of first fruit of his creatures.

4 Understand, my beloved brothers, and let every man be swift to hear, slow to speak, slow to anger; for man's anger performs not God's righteousness. Wherefore, laying aside all filthiness and abounding vice, receive with meekness the engrafted word, which is able to save your souls. But be doers of the word, and not hearers only, deceiving yourselves. For if any one is a hearer of the word and not a doer, he is like a man perceiving his natural face in a glass; for he perceived himself, and went away, and immediately forgot what kind of a man he was. But he that looks into the perfect law of liberty and continues in it, not being a forgetful hearer but a doer of work, he shall be blessed in his doing. But if any one among you thinks he is religious, and bridles not his tongue, but deceives his mind, that man's religion is vain. Pure religion and undefiled with the God and Father is this, to visit the orphans and widows in their affliction, and to keep one's self unspotted from the world.

5 My brothers, have not the faith of our glorious Lord Jesus Christ with a respect of persons. For if there comes into your assembly a man with a gold ring, in splendid clothing, and there also comes in a poor man in vile clothing, and you look upon him who wears the splendid clothing, and say to him, Sit here in a good place, and say to the poor man, Stand there, or sit under my footstool, are you not condemned in yourselves and judges of evil thoughts?

6 Hear, my beloved brothers. Has not God chosen the poor of the world rich in faith and heirs of the kingdom which he promised to those who love him? But you dishonor the poor. Do not the rich oppress you and drag you to tribunals? And do they not blaspheme the good name by which you are called? If you keep indeed the royal law according to the Scripture, You shall love your neighbor as yourself, you do well; but if you respect persons, you commit sin, convicted by the law as transgressors. For whoever shall keep the whole law, and offend in one point, is guilty of all. For he that said, You shall not commit

adultery, said also, You shall not kill; and if you do not commit adultery, but kill, you are a transgressor of the law. So speak and so do, as being about to be judged by the law of liberty. For he shall have judgment without mercy who shows not mercy; mercy rejoices over judgment.

7 What is the profit, my brothers, if a man says he has faith, but has not works? Can faith save him? And if a brother or sister is naked, or destitute of daily food, and one of you says to them, Go in peace, be warmed and be filled, but gives them not the necessary supplies for the body, what is the profit? So also faith, if it has not works, is dead, being alone. But some one will say, You have faith, and I have works; show me your faith without works, and I will show you my faith by works. You believe that there is one God? You do well; demons also believe and tremble. But will you know, O vain man, that faith without works is dead? Was not Abraham our father justified by works, when he offered up Isaac his son on the altar? You see that faith co-operated with his works, and by works was faith made perfect, and the Scripture was fulfilled which says, And Abraham believed God and it was accounted to him a righteousness, and he was called God's friend. You see then that a man is justified by works and not by faith only. And in like manner also was not Rahab the harlot justified by works, when she received the messengers and sent them out another way? For as the body without a spirit is dead, so faith without works is dead also.

## CHAPTER II.

ON CENSORIOUSNESS, WISDOM, CONTENTION, ETC.

1 Be not many of you teachers, my brothers, knowing that we shall receive a severer judgment. For in many things we all offend; if one offends not in word he is a perfect man, able to keep in subjection also the whole body. But we put bits into the mouths of horses that they may obey us, and direct their whole body; behold also the ships, though of so great size and driven by powerful winds, are directed by a very small helm wherever the will of the pilot chooses; so also the tongue is a small member and boasts of great things. Behold, how much wood a little fire

kindles! And the tongue is a fire, the tongue is made a world of wickedness among our members, it defiles the whole body and sets on fire the course of nature and is set on fire by hell. For every kind of beasts, and birds, and reptiles, and fishes, is tamed and has been tamed by the human race, but the tongue can no man tame; it is a disorderly evil, full of a deadly poison. With it bless we the Lord and Father, and with it curse we men made in the likeness of God. Out of the same mouth proceeds a blessing and a curse. My brothers, these things ought not so to be. Does a fountain send forth sweet water and bitter from the same opening? Can a fig tree, my brothers, produce olives, or a vine, figs? So you cannot make salt water sweet.

2 What wise and intelligent man is there among you? Let him show his works by good conduct, in the meekness of wisdom. But if you have bitter envying and strife in your hearts, boast not and lie not against the truth. This wisdom comes not from above, but is earthly, natural, demoniacal. For where envy and strife are, there are disorder and every evil work. But the wisdom from above is first pure, then peaceable, gentle, easy to be persuaded, full of mercy and of good fruits, without partiality, without hypocrisy. And the fruit of righteousness is sown in peace to those who make peace.

3 Whence come wars and contentions among you? Come they not thence, from your pleasures that war in your members? You desire and have not; you kill, and envy, and cannot obtain; you fight and carry on war. You have not, because you do not ask; you ask and do not receive, because you ask amiss, to expend on your pleasures. Adulteresses, know you not that the friendship of the world is enmity against God? Whoever therefore wishes to be a friend of the world, is made an enemy of God. Or do you suppose that the Scripture says in vain, The spirit which dwells in us desires to envy? But he gives more grace; wherefore he says, God resists the proud, but gives grace to the humble. Be subject therefore to God; resist the devil and he will flee from you; draw nigh to God and he will draw nigh to you. Cleanse your hands, sinners, purify your hearts, double-minded. Lament, and mourn, and weep; let your laughter be turned into mourning, and your joy into sorrow. Humble yourselves before the Lord and he will exalt you.

4 Speak not one against one another, brothers. He that speaks against a brother or judges his brother, speaks against the law and judges the law. But if you judge the law you are not a doer of the law, but a judge. There is one law-giver and judge, who is able to save and to destroy; but who are you that judge a neighbor?

5 Come now, you that say, To-day and to-morrow we will go to such a city and engage in business there a year, and trade and make profits, who know not what will be on the morrow; for what is your life? You are a mist that appears for a little while and then vanishes away; for you ought to say, If the Lord wills, we shall both live and do this or that. But now you glory in your boasting; all such glorying is evil. He therefore that knows how to do good and does it not, to him it is sin.

6 Come now, rich men, weep and lament for the miseries which are coming upon you. Your riches have decayed, and your garments are moth-eaten, your gold and silver are destroyed with rust, and their rust will be a witness against you, and consume your flesh like fire. You have laid up treasures for the last days. Behold, the wages of the laborers who harvested your fields, kept back by you, cry, and the loud calls of the reapers have entered into the ears of the Lord of sabaoth. You have lived in luxury on the earth and in pleasure, you have nourished your hearts in a day of slaughter. You have condemned and killed the just, and he does not resist you.

7 Wait patiently therefore, brothers, till the coming of the Lord. Behold, the husbandman waits for the precious fruit of the earth, and is of long patience, till he receives the autumnal and vernal rain. Do you also have long patience, confirm your hearts, for the coming of the Lord is at hand. Complain not, brothers, against one another, that you be not judged; behold, the judge stands before the doors. You have the prophets who spoke in the name of the Lord, my brothers, as an example of patience and long-suffering. Behold, we account them blessed who are patient. You have heard of the patience of Job, and you know the purpose of the Lord, that he is very merciful and compassionate.

8 Above all things, my brothers, swear not, neither by heaven, nor the earth, nor any other oath. But let your yes be yes, and your no, no, that you may not fall under condemnation.

9 If any one among you is afflicted, let him pray; if any one is happy, let him sing psalms; if any one is sick among you, let him send for the elders of the church, and let them pray for him, anointing him with oil in the name of the Lord. And the prayer of faith shall save the sick, and the Lord will raise him up; and if he has committed sins, they shall be forgiven him. Confess your faults one to another, and pray one for another, that you may be cured, for the prayer of the righteous operates with great power. Elijah was a man of like passions with us, and he prayed that it might not rain, and it rained not on the land for three years and six months; and again he prayed, and heaven gave rain, and the earth yielded her fruit.

10 Brothers, if any one among you errs from the truth, and one converts him, let him know that he who converts a sinner from an error of [his] way, shall save a soul from death, and hide a multitude of sins.

## FIRST EPISTLE OF PETER.

BABYLON, A.D. 64.

### CHAPTER I.

A FIRM ADHERENCE TO CHRIST, ETC.

1 PETER, an apostle of Jesus Christ, to the elect strangers of the dispersion of Pontus, Galatia, Cappadocia, Asia and Bithynia, according to the foreknowledge of God the Father, by sanctification of the Spirit, to obedience and the sprinkling of the blood of Jesus Christ. Grace and peace be multiplied to you.

2 Blessed be the God and Father of our Lord Jesus Christ, who in his great mercy has begotten us to a living hope through the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled and unfading, kept in heaven for you who are kept by the power of God through faith to salvation ready to be revealed in the last time. In which you rejoice, though now for a little while if need be made sad by manifold trials, that the trial of your faith, which is much more precious than gold that is destroyed but proved by fire, may be found to

praise and glory and honor at the revelation of Jesus Christ, whom not having seen you love, in whom believing though now you see him not you rejoice with joy unspeakable and glorious, receiving the end of the faith, the salvation of souls. Concerning which salvation the prophets also who prophesied concerning the grace [bestowed] on us inquired diligently and sought, inquiring as to what person or what time the Spirit of Christ which was in them signified, when it declared before the sufferings of Christ and after these the glories, to whom it was revealed that they ministered not to themselves but to us those things which have now been declared to you by those who preached to you the good news, with the Holy Spirit sent from heaven, into which the angels desire to look.

3 Wherefore, girding up the loins of your minds, be sober, and hope to the end for the gift to be brought to you by the revelation of Jesus Christ. As obedient children, not conforming yourselves to the desires of your former ignorance, but as he that called you is holy be you also holy in all [your] conduct, because it is written, Be you holy, for I am holy. And if you call on the Father, who without respect of persons judges according to each one's work, spend the time of your life with fear, knowing that you were not redeemed from your vain mode of life received by tradition from your fathers, with destructible things, silver or gold, but with the precious blood of Christ, as of a lamb without blemish, and without a spot; who was foreknown before the foundation of the world, but made manifest in these last times for you, who through him believed in God, who raised him from the dead and gave him glory, so that your faith and hope may be in God.

4 Having purified your souls by obeying the truth to unfeigned brotherly love, love one another fervently, from the heart, having been born again, not from destructible seed but from indestructible, through the word of God which lives and endures. For all flesh is like grass, and all its glory like the flower of the grass; the grass has withered, and its flower fell off; but the word of the Lord continues forever. And this is the word preached to you.

5 Laying aside therefore all malice and all deceit and hypocrisies and envies and all evil speakings, as new born babes desire earnestly the pure milk of the word, that you may grow by

it to salvation, if indeed you have tasted that the Lord is good. To whom coming, a living stone, rejected indeed by men but approved by God, elect, precious, do you also yourselves be built up living stones, a spiritual house, a holy priesthood, to offer spiritual sacrifices well pleasing to God through Jesus Christ, for it is said in the Scripture, Behold, I lay in Zion a chief corner stone, elect, precious, and he that believes on him shall not be ashamed. To you therefore who believe he is precious; but to the disobedient, the stone which the builders rejected has become the head of a corner and a stone of stumbling and rock of offense, who stumble at the word, being disobedient, to which also they were appointed. But you are an elect race, a royal priesthood, a holy nation, a peculiar people, that you should declare the virtues of him who called you out of darkness into his glorious light; who formerly were not a people, but now are a people of God, who had not obtained mercy, but now have obtained mercy.

## CHAPTER II.

### PERSONAL, POLITICAL, AND SOCIAL DUTIES, ETC.

1 BELOVED, I exhort you as strangers and foreigners, abstain from carnal desires, which war against the soul, having your conduct honorable among the gentiles, that wherein they speak against you as evil-doers, from the good works which they see they may glorify God in the day of visitation.

2 Be subject therefore to every human government, for the Lord's sake, whether to the king, as superior, to governors, sent by him for the punishment of evil doers and the praise of those who do well; for this is the will of God, that by well-doing you may silence the ignorance of foolish men; as free, and not using freedom for a cloak of vice, but as servants of God. Honor all men, love the brotherhood, fear God, honor the king.

3 Let servants be subject with all fear to masters, not only to the good and gentle but also to the perverse. For this deserves thanks, if on account of a knowledge of God one endures pain, suffering unjustly. For what glory is it if when you sin and are punished you bear it patiently? But if you do well and suffer and bear it patiently, [this deserves thanks], for it is acceptable to

God. For to this you were called, because Christ also suffered for us, leaving you a copy that you should follow his steps, who committed no sin, neither was deceit found in his mouth, who being reviled reviled not, suffering threatened not, but committed himself to him that judges righteously, who himself bore our sins in his body on the cross, that we having died to sins, may live to righteousness; by whose stripes you were healed. For you were like lost sheep, but are now returned to the shepherd and bishop of your souls.

4 In like manner let the women be subject to their husbands, that even if some disobey the word, they may be gained through the conduct of their wives without the word, seeing your pure mode of life in the fear [of God]. Whose ornament let it not be the external [ornament] of braided hair and the putting on of chains of gold or of clothing, but let the hidden man of the heart be adorned with the imperishable [ornaments] of a meek and quiet spirit, which are of great price before God. For so formerly also the holy women who hoped in God adorned themselves, being subject to their husbands, as Sarah obeyed Abraham, calling him Lord, whose children you are, doing good and having no fear. In like manner let the husbands [do], living together in knowledge with the wife as with a vessel of less strength, deeming them precious, co-heirs of the grace of life, that your prayers may not be hindered.

5 Finally, be all of one mind, sympathising, loving as brothers, compassionate, humble, not returning evil for evil or railing for railing, but on the contrary blessing [your enemies], because to this you are called, that you may inherit blessing. For he that will love life and see good days, let him withhold his tongue from evil and his lips from speaking deceit, let him abstain from evil and do good, let him seek peace and pursue it, for the eyes of the Lord are on the righteous and his ears attend to their prayer, but the face of the Lord is against them that do evil.

6 And who is he that will injure you if you are followers of what is good? But even if you suffer on account of righteousness, you are blessed. But fear not with their fear, neither be troubled; and sanctify the anointed Lord in your hearts, and be always ready with a defense to every one that asks you a reason for the hope that is in you; but with meekness and fear, having a

good conscience, that in what they speak evil of you they may be ashamed who slander your good conduct in Christ. For it is better to suffer doing good, if the will of God allows, than doing evil. For Christ also suffered once for sins, the just for the unjust, that he might lead us to God, being put to death in the flesh but made alive in the spirit, in which also he went and preached to the spirits in prison, who were formerly disobedient when the long suffering of God waited in the days of Noah while the ark was being prepared, in which a few, that is eight souls, were saved by water. The archetype of which, baptism, also now saves us, not the putting away of the filth of the flesh, but the answer of a good conscience in God, through the resurrection of Jesus Christ, who is on the right hand of God, having gone to heaven, angels and authorities and powers being made subject to him.

7 Christ therefore having suffered for us in the flesh, arm yourselves also with the same mind, for he that has suffered in the flesh has ceased from sin, that you may no longer live the rest of your time in the flesh according to the desires of men, but according to the will of God. For the time past is sufficient for us to have performed the will of the gentiles, walking in lewdness, inordinate desires, drunkenness, revellings, drinkings and unlawful idolatries, in which they think it strange that you run not with them to the same excessive intemperance, blaspheming, who shall give an account to him that is ready to judge the living and dead. And for this cause was the gospel preached also to the dead, that they might be judged according to men in the flesh, but live according to God in the Spirit.

8 But the end of all things is at hand. Be sober therefore, and watch in prayers; above all things have fervent love one for another, for love hides a multitude of sins. Be hospitable one to another, without complaining; as each has received a gift, minister the same among yourselves as good stewards of the manifold grace of God. If any one speaks, let him speak as the oracles of God, if any one serves, let it be as of the strength which God supplies, that in all things God may be glorified through Jesus Christ, whose is the glory and the power for ever and ever; amen.

## CHAPTER III.

TRIALS, ADMONITIONS TO PRESBYTERS, ETC.

1 BELOVED, think not strange of the fiery trial which is to try you, as if some strange thing happened to you, but as you partake of the sufferings of Christ rejoice, that you may also rejoice exulting at the revelation of his glory. If you are reproached for the name of Christ, happy are you, for the Spirit of glory and of God rests on you. But let none of you suffer as a murderer, or a thief, or an evil doer, or as a meddler in other men's affairs; but as a Christian, let him not be ashamed, let him glorify God on this account. For it is time for judgment to begin at the house of God; and if it first begins with us, what will the end be of those that obey not the gospel of God? And if the righteous man is scarcely saved, where will the ungodly and the sinner appear? Let those therefore who suffer by the will of God, commit their souls to him in well doing as a faithful creator.

2 The elders among you I exhort, who am a co-elder and witness of the sufferings of Christ, and a partaker of the glory to be revealed; feed the flock of God which is among you, not by constraint but willingly, not for base gain but of a ready mind, not as having a lordship over God's inheritance but being examples to the flock; and when the chief shepherd shall appear, you shall receive an unfading crown of glory.

3 Let the younger in like manner be subject to the elder, and do you all be subject one to another, and be clothed with humility; for God resists the proud but gives grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time; casting all your care upon him, for he cares for you.

4 Be sober, be watchful. Your adversary the devil goes about like a roaring lion, seeking whom he may devour; whom resist, firm in the faith, knowing that the same sufferings are accomplished by your brothers in the world. And may the God of all grace, who called you to his eternal glory in Christ Jesus, when you have suffered a little while, himself make you perfect, confirm, strengthen, establish you. To him be the glory and the power for ever; amen.

5 I have written to you in a few words by Silvanus [Silas], a faithful brother as I suppose, exhorting you, and testifying that this is the true grace of God in which you stand. The co-elect [church] at Babylon salutes you, and Mark my son. Salute one another with a kiss of love. Peace be to you all in Christ.

## SECOND EPISTLE OF PETER.

BABYLON, A.D. 67.

### CHAPTER I.

THE PURSUIT OF THE VIRTUES, THE GLORY OF CHRIST, FALSE TEACHERS, ETC.

1 SIMEON Peter, a servant and apostle of Jesus Christ, to those who have obtained a like precious faith with us by the righteousness of our God and Saviour Jesus Christ. Grace and peace be multiplied to you by a knowledge of God and of Jesus our Lord.

2 As his divine power has given us all things which pertain to life and piety, through the knowledge of him that has called us to his own glory and virtue, through which have been given us very great and precious promises, that by these you might be partakers of the divine nature, having escaped from the corruption which is in the world by inordinate desire, and for the same purpose also, giving all diligence add to your faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience piety, and to piety brotherly kindness, and to brotherly kindness love. For if these are in you and abound, they will make you not inactive nor unfruitful in the knowledge of our Lord Jesus Christ; for a man that is without these is blind, not seeing to a distance, and has forgotten the purification from his former errors. Wherefore, brothers, use the greater diligence to make your calling and election sure; for doing these things you shall never fall. For thus shall you have an abundant entrance given you into the eternal kingdom of our Lord and Saviour Jesus Christ.

3 Wherefore I will not neglect always to remind you of these things, although you have known them, and have been established

in the present truth. I think it right as long as I am in this tabernacle, to excite you by remembrance, knowing that the putting off of my tabernacle is at hand, as our Lord Jesus Christ showed me. But I will also be diligent and especially that you may be able to make mention of these things after my departure. For we did not follow skilfully constructed myths in making known to you the power and appearing of our Lord Jesus Christ, but were eye witnesses of his majesty. For he received from God the Father honor and glory, when this voice was brought to him from the magnificent glory, This is my beloved Son, in whom I am well pleased. And this voice we heard brought from heaven when we were with him on the holy mount. And we have the more sure prophetic word, to which you will do well to attend, as to a light shining in a dark place, till the day dawns and the day-star arises in your hearts, knowing this first, that no prophecy of Scripture is of its own solution. For prophecy was never brought by the will of man, but moved by the Holy Spirit men spoke from God.

4 But there were also false prophets among the people, as there shall also be false teachers among you, who shall bring in by stealth destructive heresies, even denying the master that bought them, bringing on themselves swift destruction; and many shall follow their lewdness, on account of whom the way of truth shall be reviled, and with covetousness they will make a gain of you with feigned words, whose judgment a long time lingers not, and their destruction slumbers not. For if God spared not the angels that sinned, but plunging them into Tartarus delivered them up in chains to be kept in darkness till the judgment, and spared not the old world, but preserved Noah a preacher of righteousness, with seven others, bringing the flood on the world of the ungodly, and condemned Sodom and Gomorrah to be overthrown, reducing them to ashes, making them an example to those who should afterwards be wicked, and delivered righteous Lot, vexed by the lewd conduct of the wicked; — for that righteous man living among them vexed his righteous soul from day to day by seeing and hearing their wicked deeds; — the Lord knows how to deliver the pious from trial, and to keep the wicked to the day of judgment to be punished, but especially those who walk after the flesh, in corrupt desires, and despise government. Presumptuous, self-

complacent, they fear not to revile glories, where the angels who are greater in strength and power do not bring against them a reproachful judgment; but these, like irrational animals, brutes made to be taken and destroyed, reviling things which they do not understand, will also be destroyed in their depravity, receiving the wages of wickedness, accounting luxury in the day-time a pleasure, spots and blemishes, revelling in their deceptions while feasting with you, having eyes full of an adulteress, and unable to cease from sin, enticing unstable souls, having a heart exercised in covetousness, cursed children, having left the right way they have gone astray, following in the way of Balaam the son of Beor who loved the wages of wickedness, but had a rebuke of his transgression; the dumb ass, speaking with a man's voice, forbade the madness of the prophet.

5 These are fountains without water, clouds driven by a tempest, to which is reserved the blackness of darkness. For speaking extravagant words of vanity, they entice with carnal desires of lewdness those scarcely escaped from them, those living in error, promising them liberty, when they themselves are servants of corruption; for by whatever a man is overcome, to this is he made a servant. For if having escaped the defilements of the world by a knowledge of the Lord and Saviour Jesus Christ, they are again entangled and overcome by them, the last state of those persons is worse than the first. For it is better for them not to have known the way of righteousness, than, having known, to turn from the holy commandment delivered to them. But it has happened to them according to the true proverb, The dog returned to his vomit, and the swine that was washed to wallowing in filth.

## CHAPTER II.

### THE COMING OF CHRIST, ETC.

1 This second epistle, beloved, I now write to you, in which I excite your pure minds by remembrance, to remember the words spoken before by the holy prophets, and the commandment of us the apostles of the Lord and Saviour, knowing this first, that in the last days scoffers shall come with scoffing walking after

their inordinate desires, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the world. For of this they are willingly ignorant, that the heavens were of old, and the earth was made of water and by water by the word of God, by which the world that then was, being overflowed with water, was destroyed. But the present heavens and the earth have been preserved by his word, being kept for fire at the day of the judgment and destruction of wicked men.

2 But let not this one thing escape you, beloved, that one day with the Lord is as a thousand years, and a thousand years as one day. The Lord is not slow in respect to his promise, as some men account slowness, but is long suffering toward us, not willing that any should perish, but that all should come to a change of mind.

3 But the day of the Lord will come as a thief, in which the heavens shall pass away with a crash, and the elements be melted with heat, and the earth and the works in it be consumed. All these things therefore being dissolved, what persons ought we to be in holy conduct and piety, expecting and hastening the coming of the day of God, in which the heavens being burnt up will be dissolved and the elements be melted with heat. But we, according to his promise, look for a new heaven and a new earth, in which dwells righteousness.

4 Wherefore, beloved, looking for these things, be diligent that you may be found in him without a spot and blemish, in peace, and consider the long-suffering of the Lord our salvation; as also our beloved brother Paul according to the wisdom given to him wrote to you, as also in all his epistles speaking of these things, in which are some things hard to be understood, which the unlearned and unstable wrest as they also do the other Scriptures to their destruction. Do you therefore, beloved, knowing [these things] before, be on your guard not to be carried away with the error of the wicked and fall from your steadfastness, but grow in grace and in the knowledge of our Lord and Saviour Jesus Christ. To him be the glory both now and forever.

# THE EPISTLE OF JUDAS

A.D. 67.

## FALSE TEACHERS, ETC.

1 JUDAS, a servant of Jesus Christ, and brother of James, to the beloved in God the Father, and the called who are kept by Jesus Christ. Mercy and peace and love be multiplied to you.

2 Beloved, giving all diligence to write to you concerning the common salvation, I was under a necessity to write and exhort you to contend earnestly for the faith once delivered to the saints. For some men have come in by deception, who were of old appointed to this judgment, impious, changing the grace of our God into lewdness, and denying our only master and Lord, Jesus Christ.

3 But I wish to remind you, though you once knew all, that the Lord having saved his people from Egypt, afterwards destroyed those that believed not, and the angels who kept not their own province, but left their habitation, he has kept under darkness in eternal chains, for the judgment of the great day; as Sodom and Gomorrah and the cities about them, committing fornication in the same manner as these and going after unnatural lewdness, are made an example, enduring the punishment of eternal fire.

4 In like manner also these dreamers defile the flesh, reject government, and blaspheme glories. But Michael the arch-angel, when disputing with the devil he reasoned about the body of Moses, dared not bring against him a charge of blasphemy, but said, The Lord rebuke you. But these blaspheme what they do not understand, and what they know naturally, as brute beasts, in these things they corrupt themselves. Woe to them; for they have gone in the way of Cain, and rushed into the error of Balaam for a reward, and perished in the contradiction of Korah. These are breakers at your love-feasts, feasting with you without fear, feeding themselves, clouds without water driven about by winds, autumnal trees without fruit, twice dead, plucked up by the roots, wild waves of the sea foaming with their own shame, wandering stars to which is reserved the blackness of darkness for ever.

5 And Enoch also, the seventh from Adam, prophesied of them, saying, Behold, the Lord came with ten thousand of his saints to

execute judgment on all, and to convict all the wicked among them of all the deeds of impiety which they have impiously committed, and of all the hard speeches which impious sinners have spoken against him. These are complainers, censorious, walking after their inordinate desires, and their mouth speaks proud words, showing admiration of persons for the sake of gain.

6 But do you, beloved, remember the words spoken before by the apostles of our Lord Jesus Christ, that they said to you, That in the last time there shall be scoffers, walking in their own impious desires. These are they who separate themselves, sensual, having not the Spirit. But you, beloved, build yourselves up in your most holy faith, pray with the Holy Spirit. Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ to eternal life. And reprove some, separatists, and some save, plucking them from the fire, but have mercy on others with fear, hating even the garment that is defiled by the flesh.

7 And to him that is able to keep you without falling, and to present you blameless before his glory, with great joy, to God our only Saviour, through Jesus Christ our Lord, be glory, majesty, power and authority before all worlds, both now and for ever more; amen.

## FIRST EPISTLE OF JOHN.

### CHAPTER I.

A.D. 68.

CHRIST THE LIFE, GOD IS LIGHT, WALKING WITH HIM, FALSE TEACHERS, ETC.

1 THAT which was from the beginning, that which we have heard, that which we have seen with our eyes, that which we beheld and our hands felt, concerning the Word of life, — and the life was made manifest, and we have seen, and testify, and declare to you the eternal life, which was with the Father, and was manifested to us, — that which we have seen and heard, we declare to you, that you also may have fellowship with us. And our fellowship is with the Father and with his Son Jesus Christ. And these things we write to you, that your joy may be complete.

2 And this is the message which we have heard from him and de-

clare to you, That God is light, and with him there is no darkness. If we say that we have fellowship with him, and walk in darkness, we lie and observe not the truth; but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus his Son cleanses us from all sin. If we say we have not sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive our sins, and to cleanse us from all wickedness. If we say that we have not sinned, we make him a liar, and his word is not in us.

3 My little children, these things I write to you that you may not sin. But if any one has sinned, we have an advocate with the Father, Jesus Christ the righteous, and he is a propitiation for our sins, and not for ours only but for all the world. And by this we know that we have known him, if we keep his commandments. He that says, I have known him, and keeps not his commandments, is a liar, and the truth is not in him; but whoever keeps his word, in him truly is the love of God perfected. By this we know that we are in him. He that says he continues in him, ought also himself so to walk as he walked.

4 Beloved, I write not a new commandment to you, but an old commandment, which you had from the beginning; the old commandment is the word which you heard. Again, a new commandment I write you, which is true in him and in you, because the darkness is past and the true light now appears. He that says he is in the light, and hates his brother, is in darkness till now. He that loves his brother continues in the light, and there is no offense in him; but he that hates his brother is in darkness, and walks in darkness, and knows not where he goes, because the darkness has blinded his eyes.

5 I write to you, little children, because your sins are forgiven on account of his name. I write to you, fathers, because you have known him that is from the beginning. I write to you, young men, because you have overcome the evil one. I wrote to you, little children, because you have known the Father. I wrote to you, fathers, because you have known him that is from the beginning. I wrote to you, young men, because you are strong, and the word of God continues in you, and you have overcome the evil one. Love not the world, nor the things in the world. If any one loves the world, the love of the Father is not in him; for all that is in

the world, the desire of the flesh and the desire of the eyes and the pride of life, is not of the Father, but is of the world. And the world passes away, and its desires; but he that does the will of God continues for ever.

6 Little children, it is the last time; and as you heard that anti-christ is coming, even now many have become anti-christs; whence we know that it is the last time. They went out from us, but they were not of us; for if they had been of us they would have continued with us; but [they went out from us] that they might be manifest that they are not all of us. And you have an anointing from the Holy One, and know all things. I have not written to you because you know not the truth, but because you know it, and because no lie is of the truth. Who is a liar but he that denies that Jesus is the Christ? This is the anti-christ, [the man that] denies the Father and the Son. No one that denies the Son has the Father; he that confesses the Son has the Father also. Let that which you heard from the beginning continue in you. If that which you heard from the beginning continues in you, you also shall continue in the Son and in the Father. And this is the promise which he promised us, the eternal life.

7 I have written these things to you concerning those who deceive you. And the anointing which you received from him continues in you, and you have no need that any one should teach you; but as his anointing teaches you of all things, and is true and is not a lie, even as it has taught you, continue in him.

8 And now, little children, continue in him, that when he shall appear we may have boldness, and not be put to shame by him at his coming. If you know that he is righteous, you know that every one who does righteousness has been born of him.

9 See what love the Father has given us, that we should be called children of God. The world therefore knows us not, because it knew him not.

10 Beloved, now are we children of God, and it does not yet appear what we shall be. We know, that if he shall appear, we shall be like him, for we shall see him as he is. And every one that has this hope in him purifies himself, as he is pure. Every one that commits sin commits also wickedness, and sin is wickedness. And we know that he was manifested to take away sins, and in him there is no sin. No one that continues in him sins; no one that sins has seen him, or known him.

11 Little children, let no one deceive you. He that does righteousness is righteous, as he is righteous; he that commits sin is of the devil, for the devil sinned from the beginning. For this was the Son of God manifested, to destroy the works of the devil. No one that has been born of God commits sin, for his seed continues in him, and he cannot sin, because he has been born of God. By this are the children of God manifest, and the children of the devil; no one that does not righteousness is of God, and no one that loves not his brother. For this is the message which you heard from the beginning; that we should love one another; not as Cain was of the evil one and killed his brother; and why did he kill him? because his works were evil, and his brother's righteous.

12 Wonder not, brothers, if the world hates you. We know that we have passed from death to life, because we love the brothers; he that loves not, continues in death. Every one that hates his brother is a murderer; and we know that no murderer has eternal life continuing in him. By this we have known love, because he laid down his life for us; and we ought to lay down our lives for the brothers. And whoever has the goods of the world and sees his brother have need, and withholds his compassions from him, how continues the love of God in him.

13 My little children, let us not love in word nor tongue, but in work and truth. And by this we know that we are of the truth, and shall assure our hearts before him; for if our minds condemn us, God is greater than our minds and knows all things.

14 Beloved, if our minds do not condemn us, we have boldness before God, and what we ask we receive from him, because we keep his commandments and do the things which are pleasing in his sight. And this is his commandment; that we should believe in the name of his Son Jesus Christ, and love one another as he gave commandment. And he that keeps his commandments continues in him and he in him; and by this we know that he continues in us, by the Spirit which he gave us.

## CHAPTER II.

FALSE SPIRITS, BROTHERLY LOVE, THE LOVE OF GOD, THE THREE WITNESSES, ETC.

1 BELOVED, believe not every spirit, but prove the spirits whether they are of God; for many false prophets have gone out into the world. By this you know the Spirit of God; every spirit which confesses that Jesus Christ has come in the flesh is of God, and every spirit which does not confess Jesus is not of God. And this is the [spirit] of anti-christ, of which you have heard that he is coming, and he is now in the world already.

2 You are of God, little children, and have overcome them, because greater is he that is in you than he that is in the world. They are of the world; therefore they speak of the world and the world hears them. We are of God; he that knows God hears us, he that is not of God does not hear us. By this we know the spirit of truth and the spirit of error.

3 Beloved, let us love one another, for love is of God, and every one that loves has been born of God and knows God. He that loves not has not known God; for God is love. The love of God was manifested to us in this; that God has sent his only Son into the world that we may live through him. In this is love; not that we loved God, but that he loved us, and sent his Son a propitiation for our sins.

4 Beloved, if God so loved us, we ought also to love one another. No one has ever seen God. If we love one another, God continues in us and his love is perfected in us. By this we know that we continue in him and he in us, that he has given us of his Spirit. And we have seen and testify that the Father has sent the Son, the Saviour of the world. Whoever confesses that Jesus is the Son of God, God continues in him and he in God. And we have known and believed the love which God has for us. God is love; and he that continues in love continues in God and God in him.

5 By this is love perfected with us, that we may have boldness in the day of judgment, that as he is we also are in this world. There is no fear in love; but perfect love casts out fear; for fear

has pain; and he that is afraid is not made perfect in love. We love, because he first loved us. If any one says, I love God, and hates his brother, he is a liar; for he that loves not his brother whom he has seen, how can he love God whom he has not seen? And we have this commandment from him, that he who loves God should also love his brother.

6 Every one who believes that Jesus is the Christ has been born of God, and every one who loves the Father loves also the Son who is born to him. By this we know that we love the children of God, when we love God and keep his commandments. For this is the love of God, that we keep his commandments; and his commandments are not grievous; for every child that has been born of God overcomes the world; and this is the victory which overcomes the world, our faith. Who is he that overcomes the world, but he that believes that Jesus is the Son of God?

7 This is he that came by water and blood, Jesus, the Christ; not by water only, but by water and by blood; and the Spirit is that which testifies, for the Spirit is the truth. For there are three that testify; the Spirit, and the water, and the blood; and the three are one. If we receive the testimony of men, the testimony of God is greater; for this is the testimony of God that he has testified concerning his Son. He that believes on the Son of God has the testimony in himself; he that believes not God has made him a liar, because he has not believed in the testimony which God has testified concerning his Son. And this is the testimony, that God gave us eternal life, and this life is in his Son. He that has the Son has the life; he that has not the Son has not the life.

8 These things have I written to you, that you who believe in the name of the Son of God may know that you have eternal life. And this is the confidence which we have in respect to him, that if we ask any thing according to his will he hears us. And if we know that he hears us whatever we ask, we know that we have the petitions which we have asked of him. If any one sees his brother commit a sin, not to death, he shall ask, and he will give him life, for those who sin not to death. There is a sin to death; I say not that you should pray for it. All wickedness is sin, and there is sin not to death.

9 We know that every one who has been born of God does not sin, but he that has been born of God keeps himself, and the

evil one does not touch him. We know that we are of God, and the whole world lies in wickedness. And we know that the Son of God has come, and has given us understanding that we may know the true One; and we are in the true One, in his Son Jesus Christ; this is the true God, and eternal life. Little children, keep yourselves from idols.

## SECOND EPISTLE OF JOHN.

A.D. 68.

### A COMMENDATION OF CURIA'S CHILDREN, ETC.

1 The elder to the elect Curia and her children, whom I love in truth, and not I only but also all who have known the truth, on account of the truth which continues in you, and shall be with you forever. Grace, mercy, peace, from God the Father and from Jesus Christ the Son of the Father, shall be with you in truth and love.

2 I rejoiced exceedingly that I found your children walking in the truth as we received commandment from the Father. And now I beseech you, Curia, not as if writing a new commandment to you, but [one] which we had from the beginning, that we should love one another. And this is love, that we should walk according to his commandments; this is the commandment, as you heard from the beginning, that you should walk in it. For many deceivers have gone out into the world, who do not confess Jesus Christ coming in the flesh; this is the deceiver, and the antichrist. Take heed to yourselves, that ye lose not the labor which you performed, but receive a full reward. Every one who goes beyond, and continues not in the doctrine of Christ, is without God. He that continues in the doctrine has both the Son and the Father. If any one comes to you and brings not this doctrine, receive him not into your houses, and salute him not; for he that salutes him is a partaker of his evil works.

3 Having many things to write, I do not wish to write with paper and ink, but I hope to be with you and to speak face to face, that our joy may be full. The children of your elect sister salute you.

## THIRD EPISTLE OF JOHN.

A.D. 68.

### A COMMENDATION OF GAIUS AND DEMETRIUS, AND A DENUNCIATION OF DIOTREPHES.

1 The elder to the beloved Gaius, whom I love in truth. Beloved, I desire above all things that you may prosper and be in health, as your soul prospers. For I rejoiced exceedingly when the brothers came and testified of your truth, as you walk in truth. I have no greater joy than this, that I hear of my children walking in the truth.

2 Beloved, you did faithfully whatever you do to the brothers, and that to strangers, who testified of your love before the church, whom you will do well to send forward worthily of God. For they went out for his name, taking nothing of the gentiles. We therefore ought to receive such, that we may be co-laborers for the truth.

3 I wrote something to the church, but Diotrephes desiring the pre-eminence does not receive us. Therefore if I come I will remember his works which he performs, prating against us with evil words, and not being satisfied, in addition to these [things] he does not receive the brothers, and forbids and casts out of the church those wishing to do it.

4 Beloved, do not imitate evil but good. He that does good is of God; he that does evil has not seen God. Testimony is borne to Demetrius by all, and by the truth itself; and we also testify, and you know that our testimony is true.

5 I had many things to write, but wish not to write to you with ink and pen; but hope soon to see you, and we will speak face to face. Peace be to you. The friends salute you; salute the friends by name.

# [THE EPISTLE] TO THE HEBREWS.

A.D. 68.

## CHAPTER I.

### CHRIST THE SON OF GOD SUPERIOR TO ANGELS AND TO MOSES.

1 God, who at many times and in many ways spoke anciently to the fathers by the prophets, in these last days spoke to us by his Son, whom he appointed heir of all things, through whom also he made the worlds, who being the brightness of his glory and the express image of his substance, and sustaining all things by the word of his power, having made a purification of sins, sat down on the right hand of the majesty on high, being made as much greater than the angels as he has inherited a more excellent name than they. For to which of the angels said he at any time, You are my Son, to-day have I begotten you? And again, I will be to him a Father and he shall be to me a Son? And again, when he brings the first-born into the world he says, And let all the angels of God worship him. And of the angels he says, Who makes his angels winds, and his ministers a flame of fire; but of the Son, Thy throne, God, is forever and ever; the sceptre of thy kingdom is a sceptre of rectitude. Thou hast loved righteousness and hated wickedness; therefore God, thy God, anointed thee with the oil of gladness above thy companions. And thou, Lord, in the beginning didst build from its foundations the earth, and the heavens are works of thy hands; they shall perish, but thou shalt continue; and they shall all become old like a garment, and like a mantle thou shalt fold them up, and they shall be changed, but thou art the same and thy years shall not fail. And to which of the angels said he at any time, Sit on my right hand till I make thy enemies thy footstool? Are they not all ministering spirits, sent forth to serve on account of those who are about to inherit salvation?

2 We ought therefore to attend the more to the things which we heard, lest at any time we should glide away [from them]. For if the word spoken by angels was firm, and every transgres-

sion and disobedience received a just recompense, how shall we escape who have neglected so great a salvation? which began to be spoken by the Lord, and was affirmed to us by those who heard, God bearing them witness with signs and prodigies, and various mighty works and gifts of the Holy Spirit, according to his will.

3 For he did not subject to angels the world to come, of which we speak. But one somewhere testified, saying, What is man that thou art mindful of him, or a son of man that thou visitest him? Thou didst make him a little lower than angels, thou didst crown him with glory and honor, thou didst subject all things under his feet. For in subjecting all things to him, he left nothing not subjected to him. But now we do not yet see all things subjected to him. But we see Jesus, made a little less than angels, on account of the suffering of death crowned with glory and honor, that by the grace of God he should taste death for every [man]. For it became him, for whom are all things and through whom are all things, to perfect by sufferings the prince of their salvation, bringing many sons to glory. For both he that sanctifies and the sanctified are all of one; for which cause he is not ashamed to call them brothers, saying, I will declare thy name to my brothers, in the midst of the assembly will I sing to thee. And again, I will trust in him. And again, Behold me and the children which God gave me. Since then the children have partaken of blood and flesh, he in like manner also partook of them, that through death he might destroy him that has the power of death, that is the devil, and liberate those who all their life were subjects of servitude to the fear of death. For indeed he helped not angels, but he helped the descendants of Abraham. Whence he ought in all things to be assimilated to the brothers, that he may be a merciful and faithful chief priest as to things relating to God, to make propitiation for the sins of the people. For because he has himself suffered, having been tried, he is able to help the tried.

4 Whence, holy brothers, partakers of the heavenly call, consider the apostle and chief priest of our profession, Jesus, who is faithful to him that appointed him, as also Moses was in his house. For this man is judged worthy of more glory than Moses, as much as he has more honor than the house [tabernacle] which he built. For every house is built by some one; but he that built all things

is God. And Moses indeed was faithful in all his house, as a servant, for a testimony of things to be spoken; but Christ as a son over his house, whose house are we, if we hold fast the confidence and rejoicing of the hope.

5 Wherefore, as the Holy Spirit says, To-day if you will hear his voice, harden not your hearts as in the provocation, in the day of the trial in the wilderness, where your fathers fully proved and saw my works forty years. Wherefore I was displeased with that generation and said, They always err in mind, and they did not know my ways, so I swore in my wrath, They shall not enter into my rest. See, brothers, that there be not at any time in any one of you an evil mind of unbelief in departing from the living God; but exhort one another daily, while it is called to-day, that no one of you may be hardened by the deception of sin; for we have been made partakers of Christ, if we hold the beginning of the confidence firm to the end. It was said, To-day if you will hear his voice, harden not your hearts as in the provocation; for who having heard committed provocation? Did not all indeed who came out of Egypt with Moses? And with whom was he displeased forty years? Was it not with those that sinned? whose bodies fell in the wilderness? And to whom did he swear that they should not enter into his rest? was it not to them that disobeyed? And we see that they could not enter in because of unbelief.

6 Let us fear, therefore, lest at any time a promise being left us of entering into his rest, any one of you should seem to come short. For we have also received the good news as they did; but the word of the report did not profit them, not being accompanied with faith in those who heard. For we enter into the rest who believed, as he said, I swore in my wrath that they shall not enter into my rest, although of works made from the foundation of the world. For he spoke in a certain place of the seventh day, thus; And God rested on the seventh day from all his works. And in this place again, They shall not enter into my rest. Since then it remains that some entered into it, and those to whom it was first preached entered not in on account of unbelief, again he defines a certain day, To-day, saying in David, after so long a time, as it was said before, To-day if you will hear his voice, harden not your hearts. For if Joshua caused them to rest he would not have spoken of another day afterwards.

7 Therefore a sabbatism remains for the people of God. For he [Christ] who entered into his rest, also himself rested from his works, as God from his.

8 Let us use diligence, therefore to enter into that rest [the heavenly rest], that no one may fall, after the same example of disobedience. For the word of God is living, and effective, and sharper than any two-edged sword, and reaching even to the division of soul and spirit, and of joints and marrows, and distinguishes thoughts and intentions of mind; and there is nothing which is not manifest in his sight; for all things are naked and exposed to his eyes, to whom our discourse relates.

## CHAPTER II.

CHRIST A CHIEF PRIEST AFTER THE ORDER OF MELCHISEDEC.

1 HAVING therefore a great chief priest who has gone through the heavens, Jesus, the Son of God, let us hold fast the profession. For we have not a chief priest who cannot sympathise with our infirmities, but one tried in all respects as we are, without sin. Let us therefore approach with boldness the throne of grace, that we may obtain mercy and find grace for timely aid.

2 For every chief priest taken from men is appointed in behalf of men over things relating to God, that he may offer gifts and sacrifices for sins, being able to deal gently with the ignorant and erring, since he is himself encompassed with infirmity, and as for the people, so also for himself, he is obliged to present offerings for sins. And no one takes the honor on himself but he that is called by God, even as Aaron also was. So also Christ did not put on himself the honor of being made a chief priest, but he that said to him, Thou art my Son, to-day have I begotten thee; as also in another place he says, Thou art a priest for ever after the order of Melchisedec. Who in the days of his flesh having offered both prayers and supplications to him that was able to save him from death, with loud cries and tears, [and being heard and delivered] from fear, — although he was a Son, learned obedience from what he suffered, and being made perfect became to all who obey him an author of eternal salvation, being called by God a chief priest after the order of Melchisedec.

3 Concerning whom we have much to say, and that which is difficult to explain, because you have become dull of hearing. For you who ought on account of the time to be teachers, have need that one should teach you again what are the first rudiments of the oracles of God, and have need of milk and not solid food. For every one that partakes of milk is unskilful in the word of righteousness, for he is a babe; but solid food is for the perfect, having their perceptive faculties exercised by practice to distinguish both good and evil.

4 Wherefore leaving the account of the beginning of Christ, let us go on to perfection, not laying again the foundation of a change of mind from dead works, and of faith in God, of baptisms taught, and the imposition of hands, and of the resurrection of the dead, and of the eternal judgment. And this we will do if God permits. For those once enlightened and having tasted of the heavenly gift and been made partakers of the Holy Spirit, and having tasted of the good word of God and the powers of the life to come, and having fallen away, it is impossible again to renew to a change of mind, they having crucified again and exposed to shame the Son of God. But the land which drinks in the rain that often falls on it, and produces plants beneficial to those by whom it is cultivated, receives a blessing from God; but that which produces thorns and thistles is disapproved, and is nigh to a curse, the end of which is to be burned.

5 But we are persuaded better things of you, beloved, and things pertaining to salvation, though we thus speak. For God is not unjust, to forget your work, and the love which you showed for his name, having served the saints and [still] serving them. But we desire each of you to show the same diligence to the full assurance of hope to the end, that you be not stupid, but followers of those who through faith and patience inherit the promises. For God having promised Abraham, when he could not swear by a greater, swore by himself, saying, Surely, blessing I will bless you, and multiplying I will multiply you; and so having waited long he obtained the promise. For men indeed swear by a greater, and an oath for confirmation is to them an end of all dispute; for which cause, God wishing more abundantly to show to the heirs of the promise the immutability of his purpose, interposed with an oath, that by two immutable things, in which it is impossible for

God to lie, we might have strong consolation, who fled to lay hold on the hope set before us, which we have as an anchor of the soul, sure and firm, and entering within the vail, where our forerunner Jesus entered, made after the order of Melchisedec a chief priest forever.

6 For this Melchisedec, king of Salem, priest of the most high God, who met Abraham as he returned from the slaughter of the kings and blessed him, to whom also Abraham gave a tenth of all, first being interpreted king of righteousness, and then also king of Salem, which is king of peace, without father, without mother, without genealogy, having neither a beginning of days nor end of life, but being made like the Son of God, continues a priest forever.

7 And behold, how great this man was, to whom even Abraham the patriarch gave a tenth of the spoils. And the sons of Levi who receive the priesthood, have a commandment to tithe the people according to the law, that is their brothers, although descended from Abraham; but he whose descent is not reckoned from them received tithes of Abraham, and blessed him who has the promises. But beyond all contradiction, the less is blessed by the greater. And here, men who die receive tithes, but there, one of whom it is testified that he lives. And so to speak, Levi also who receives tithes paid tithes through Abraham; for he was yet in his father when Melchisedec met him.

8 If therefore there was perfection through the Levitical priesthood, — for the people received the law under it, — what need was there that another priest should arise after the order of Melchisedec and not to be called after the order of Aaron? For the priesthood being changed, of necessity also there is made a change of the law. For he of whom these things are said belonged to another tribe, of which no one attended to the altar; for it is evident that our Lord arose from Judah, in respect to which tribe Moses said nothing concerning priests. And moreover, [this] is still further evident, if another priest is raised up according to the likeness of Melchisedec, who was not a priest after the law of an external commandment, but after the power of imperishable life. For it is testified, Thou art a priest forever, after the order of Melchisedec. For there is an abrogation of the commandment which goes before, on account of its weakness and unprofitable-

ness; for the law made nothing perfect, but was the introduction of a better hope through which we draw nigh to God. And as he was not [constituted] without swearing,—for they were made priests without swearing, but he with swearing by him who says to him, The Lord swore, and he will not change, You are a priest forever;—by so much is Jesus the pledge of a better covenant. And they indeed were made many priests, on account of being forbidden by death to continue; but he, on account of his continuing for ever, has a priesthood which passes not away, whence also he is able to save forever those who come to God through him, always living to intercede for them.

9 For such a chief priest also was suitable for us, holy, harmless, undefiled, separated from sinners, and made higher than the heavens, who has no need daily as the chief priests first to present sacrifices for their sins, then for those of the people; for this he did once for all, having offered himself. For the law constitutes men chief priests having infirmity, but the word of the oath which is after the law the Son made perfect forever.

## CHAPTER III.

### CHRIST THE AUTHOR OF A NEW COVENANT AND OF ITS BLESSINGS.

1 But the chief thing in addition to what has been said is, that we have such a chief priest who sat on the right hand of the throne of the majesty in the heavens, a minister of the sanctuary, and of the true tabernacle, which the Lord set up, not man. For every chief priest is constituted to offer gifts and sacrifices, whence it was necessary that this man also should have something to offer. For if he had been on earth he would not have been a priest, there being priests to offer the gifts according to the law, who serve for a symbol and shadow of heavenly things, as Moses was divinely instructed when about to make the tabernacle; for see, he says, that you make all things after the pattern shown you in the Mount; but now he has obtained a more excellent service, by as much also as he is the mediator of a better covenant, which is established on better promises.

2 For if that first covenant had been faultless, no place would

have been sought for the second. [But it was not]. For finding fault with them he says, Behold, the days come, says the Lord, that I will make with the house of Israel and the house of Judah, a new covenant, not according to the covenant which I made with their fathers, in the day that I took them by the hand to lead them out of Egypt, for they continued not in my covenant, and I neglected them, says the Lord. This is the covenant that I will make with the house of Israel after those days, says the Lord; I will put my laws in their minds, and will write them in their hearts, and I will be to them a God, and they shall be to me a people. And they shall not teach every one his [fellow] citizen, and every one his brother, saying, Know the Lord; for all shall know me, from the least to the greatest of them. For I will be merciful to their wickedness, and their sins and transgressions will I remember no more. By saying new, he made the first old; but that which is ancient and weak is about to perish.

3 The first covenant then had ordinances of divine service and a worldly sanctuary. For the first tabernacle was provided, in which were the candlestick and the table and the show bread, which is called the sanctuary. But behind the second vail is the tabernacle, called the inner sanctuary, having the golden censer and the ark of the covenant overlaid on every side with gold, in which were the golden vase that had the manna and Aaron's rod that budded and the tables of the covenant, and over it were the cherubs of glory, overshadowing the propitiation; of which it is not necessary now to speak particularly.

4 And these being thus provided, the priests enter into the first tabernacle continually, performing the services, but into the second once a year only the chief priest [enters], not without blood, which he offers for his errors and those of the people, the Holy Spirit showing this, that the way into the sanctuary is not made manifest while the first tabernacle yet has a standing, which is a type of the time at hand, in which gifts and sacrifices are offered that cannot perfect the worshipper as to the conscience, only in meats and drinks and different baptisms, and external ordinances, imposed till the time of reformation.

5 But Christ having come, a chief priest of the good times that were to come, with a greater and a more perfect tabernacle not made with hands, that is, not of this creation, not with blood of

goats and bullocks, but with his own blood, entered once into the sanctuary having found eternal redemption. For if the blood of bulls and goats, and the ashes of a heifer, sprinkling the defiled, sanctifies to the purification of the flesh, how much more shall the blood of Christ, who with an eternal spirit offered himself without fault to God, purify your conscience from dead works to serve the living God.

6 And for this cause he is the mediator of the new covenant, that death having been for a redemption of transgressions [transgressors] under the first covenant, the called might receive the promise of the eternal inheritance. For where there is a covenant, there must follow the death of the covenant-maker. For a covenant is strong for the dead, since it is never strong [unalterable] when the covenant-maker lives; whence also the first [covenant] was not initiated without blood. For every commandment of the law having been spoken by Moses to all the people, taking the blood of bullocks and goats with water and scarlet wool and hyssop, he sprinkled both the book itself and all the people, saying, This is the blood of the covenant which God has enjoined upon you. And he sprinkled also the tabernacle, and all the implements of the service, in like manner, with blood. And almost all things, according to the law, are purified with blood, and without the pouring out of blood there is no forgiveness.

7 It was necessary, therefore, that the symbols of things in the heavens should be purified with these, but the heavenly things themselves with better sacrifices than these. For Christ did not enter into the sanctuary made with hands, a type of the true, but into heaven itself, and already has appeared before God for us, not that he may often present himself, as the chief priest enters into the sanctuary once a year with the blood of another [being]; since it was necessary that it should suffer often from the foundation of the world, but now once at the consummation of the world he has been manifested to destroy sins by the sacrifice of himself. And as it is appointed to men once to die, but after this is the judgment, so also Christ having been once offered to bear the sins of many, shall appear a second time without sin, to those who look for him for salvation.

8 For the law having a shadow of the good things that were to come, not the very likeness of the things, could not by the

sacrifices which they offered continually every year perfect the offerers; if they could, would they not have ceased to be offered, because those serving would have had no longer a knowledge of sins, having been once purified? But in them there was a remembrance of sins, year by year; for it is impossible that the blood of bulls and goats should take away sins. Wherefore, coming into the world, he says, A sacrifice and offering thou didst not desire, but a body didst thou prepare me. Whole burnt offerings and sacrifices for sin thou wast not pleased with; then I said, Behold, I come, — in the volume of the book it is written of me, — to do thy will, O God. Saying before, Sacrifices and offerings and whole burnt offerings and [sacrifices] for sin thou didst not desire and wast not pleased with, which are offered according to the law, then he said, Behold, I come to do thy will. He takes away the first, that he may establish the second, by which will we have been sanctified through the offering of the body of Jesus Christ, once for all.

9 And every priest stood daily performing service and presenting often the same sacrifices, which can never take away sins; but this [priest] having offered one sacrifice forever for sins, sat down on the right hand of God, henceforth waiting till his enemies are made his footstool. For by one offering he has perfected forever the sanctified. The Holy Spirit also testifies [this] to us; for after it had said before, This is the covenant which I will make with them after those days, the Lord says, I will put my laws in their hearts, and in their minds will I write them, and their sins and transgressions will I remember no more. But where there is a forgiveness of these, an offering for sin is no longer required.

## CHAPTER IV.

THE CONTEMPLATION OF CHRIST, FAITH AND ITS MARTYRS.

1 HAVING therefore, brothers, confidence in respect to the entrance into the sanctuary by the blood of Jesus, which [entrance] he consecrated for us a new and living way through the vail, that is his flesh, and [having] a great priest over the house of God, let us approach with a true heart in a full assurance of faith, sprinkled

in heart from an evil conscience, and washed in body with pure water, let us hold firmly the profession of the faith, without declining; for he is faithful that promised; and let us observe one another for a provocation of love and of good works, not forsaking our own congregation as some are in the habit of [doing], but exhorting [others], and so much the more as you see the day approaching.

2 For if we sin willingly after having received the knowledge of the truth, there is no longer a sacrifice left for sins, but a fearful expectation of judgment and fiery indignation, which is about to consume the adversaries. Any one who despised the law of Moses died without mercy by two or three witnesses; of how much greater punishment do you suppose he will be thought worthy, who has trodden down the Son of God, and accounted defiled the blood of the covenant with which he was purified, and treated injuriously the Spirit of grace. For we know him that said, Judgment belongs to me, I will repay. And again, The Lord will judge his people. It is fearful to fall into the hands of the living God.

3 But remember the former days, in which having been enlightened you endured a great conflict with sufferings, partly in being made a spectacle by reproaches and afflictions, and partly being companions of those so treated. For you sympathized with those in bonds, and received with joy the plunder of your property, knowing that you have for yourselves a better possession, and one that endures. Cast not away therefore your confidence, which has a great reward. For you have need of patience, that having done the will of God you may receive the promise. For yet a very little while, and he that is to come will come and will not delay; but my righteous one shall live by faith, and if he draws back my soul takes no pleasure in him. But we are not of those who draw back to perdition, but of faith to the saving of the soul.

4 But faith is a confidence in respect to things hoped for, a conviction of things not seen. For by it the ancients obtained a good repute. We know by faith that the worlds were made by the word of God, that the seen was not made from the apparent. By faith Abel offered to God a greater sacrifice than Cain, through which he was declared to be righteous, God testifying to his gifts, and through the same, having died, he speaks still. By faith

Enoch was translated without seeing death, and was not found because God translated him. For before the translation he was said to have pleased God; but without faith it is impossible to please; for he that comes to God, must believe that he is and that he is a rewarder of those that seek him.

5 By faith Noah having been divinely instructed concerning things not yet seen, fearing built the ark for the salvation of his house, by which he condemned the world, and became an heir of the righteousness by faith.

6 By faith Abraham being called obeyed and went out to a place which he was to receive for an inheritance, and went out not knowing where he was going. By faith he resided temporarily in the land of promise, as in a foreign land, living in tents, with Isaac and Jacob, co-heirs of the same promise; for he looked for the city which has foundations [fixed abodes] whose designer and builder is God. By faith also Sarah herself received power to become a mother, even beyond the usual age, because she regarded him faithful that promised. Wherefore also there were born of one, and those of one dead, [a posterity] like the stars of heaven for multitude, and like the sands on the sea-shore innumerable.

7 All these died in faith not having received the promises, but having seen and saluted them from a distance, and having professed that they were foreigners and strangers on the earth. For those who say such things show that they seek a native country. And if they had remembered that country from which they went out, they would have had opportunity to return; but now they seek a better, that is a heavenly [country]. Wherefore God is not ashamed of them to be called their God; for he has prepared for them a city.

8 By faith Abraham when tried offered Isaac, and he that received the promises offered his only son, of whom it was said, In Isaac shall your posterity be called, judging that God was able to raise even from the dead; whence also in a figure he received him. By faith also Isaac blessed Jacob and Esau in respect to things to come. By faith Jacob dying, blessed each of the sons of Joseph and worshipped leaning on the top of his staff. By faith Joseph at the close of life made mention of the exodus of the children of Israel and gave charge concerning his bones.

9 By faith Moses when he was born was hid three months by his parents, because they saw that the child was beautiful, and they feared not the command of the king. By faith Moses when he became a man refused to be called a son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God, than to have an enjoyment of sin for a time, judging the reproach of Christ greater riches than the treasures of Egypt; for he had respect to the reward. By faith he left Egypt, not having feared the displeasure of the king; for he endured as seeing him that is invisible. By faith he observed the passover and the pouring out of blood, that the destroyer of the first-born might not touch them. By faith they passed through the Red Sea as through dry land, which the Egyptians attempting were swallowed up. By faith the walls of Jericho fell down when they had been surrounded seven days. By faith Rahab the harlot escaped destruction with the disobedient, having received the spies in peace.

10 And why should I say more? For time would fail me to relate of Gideon and Barak, and Sampson and Jepthah, and David and Samuel and the prophets, who by faith subdued kingdoms, performed righteousness, obtained promises, stopped the mouths of lions, extinguished the power of fire, escaped the edge of the sword, from weakness were made strong, became mighty in war, put to flight encampments of foreigners; women received their dead from a resurrection, others were tortured having not accepted redemption, that they might obtain a better resurrection; and others had trial of mockings and scourges, and besides of bonds and imprisonment; they were stoned, they were cut to pieces with saws, they were tried, they died with the death of the sword, they wandered about in sheep-skins and goat-skins, destitute, afflicted, injuriously treated, of whom the world was not worthy, wandering in deserts and mountains, and in caves and openings of the earth. And none of these who became martyrs through faith received the promise, God having provided something better for us, that they without us should not be made perfect.

11 Therefore also we, having so great a cloud of witnesses lying around us, laying aside every impediment and sin which entirely surrounds us, let us run with patience the race set before us, looking to the chief guide and perfecter of the faith, Jesus, who for

the joy set before him despised the shame and endured the cross, and sat down on the right hand of God. For consider him that has endured such a contradiction from sinners, that you may not become faint and weary in your minds.

## CHAPTER V.

DIVINE CHASTENING, MOUNT SINAI AND MOUNT ZION, MORAL DUTIES, ETC.

1 You have not yet resisted to blood contending against sin. And you have forgotten the exhortation which says to you as to sons, My son, despise not the correction of the Lord and faint not when rebuked by him, for the Lord corrects those whom he loves, and chastises every son whom he receives. If you endure correction, God deals with you as sons; for what son is there whom his father does not correct? But if you are without correction of which all are partakers, then you are of foreign birth, and not sons. Moreover, we have had fathers of our flesh who corrected us and we respected them; shall we not much more be subject to the Father of spirits and live? For they for a few days corrected us as seemed good to them, but he for the best, that we may partake of his holiness. And no correction seems to be joyful for the present but painful, but afterwards it yields the peaceful fruit of righteousness to those exercised by it.

2 Wherefore hold up the hands that hang down, and the feeble knees, and make straight courses for your feet, that the lame may not be turned out of the way, but may rather be healed. Follow peace with all men and holiness, without which no one shall see the Lord, taking care that no one may come short of the grace of God, that no root of bitterness springing up may make trouble and by it many be defiled, that no one may be a fornicator or unholy person like Esau, who for one meal sold his birthright. For you know that afterwards, wishing also to inherit the blessing, he was rejected; for he found no place for a change of mind, though he sought it with tears. For you have not come to a mountain that may be touched, and to a burning fire, and blackness and darkness and a tempest and the sound of a trumpet and the voice of words, which those who heard desired that the word might not

be spoken to them any more, — for they could not bear what was commanded, And if a beast touches the mountain it shall be stoned; and so fearful was the sight, that Moses said, I fear and tremble, — but you have come to Zion, the mountain and city of the living God, the heavenly Jerusalem, and to myriads of angels in general assembly, and to the church of the first-born who are enrolled in heaven, and to a judge the God of all, and to spirits of the righteous made perfect, and to Jesus the mediator of the new covenant, and to a sprinkled blood which speaks better than Abel.

3 See that you refuse not him that speaks; for if they did not escape who refused him that gave answers on earth, much more shall we [not escape] who turn ourselves away from him in heaven; whose voice then shook the earth, but now it has been promised, saying, Hereafter once for all I will shake not only the earth, but also heaven. And this, Hereafter once for all, signifies the removal of the things shaken as of things made, that those not shaken may continue. Wherefore, receiving a kingdom that cannot be shaken, let us have grace through which we may serve God acceptably, with piety and fear; for our God is also a consuming fire.

4 Let brotherly love continue. Forget not hospitality; for by this some without knowing it have entertained angels. Remember those bound as bound with them, and those injured as being yourselves also in the body. Marriage is honorable in all, and married life without blame; but fornicators and adulterers God will judge. Let your life be without avarice, and be contented with what you have; for he said, I will never leave you, I will never forsake you; so that we may boldly say, The Lord is my helper, and I will not fear; what can man do to me?

5 Remember your guides who spoke to you the word of God, and considering the end of their life follow the faith. Jesus Christ is the same yesterday, to-day, and forever. Be not carried about with various and strange doctrines; for it is good that the mind should be established with grace, not with aliments, in which those walking are not profited.

6 We have an altar of which those who serve the tabernacle have no right to eat. For the bodies of those animals whose blood is carried into the sanctuary by the chief priest are burnt

without the encampment. Wherefore also Jesus, that he might purify the people through his blood, suffered without the gate. Let us therefore go out to him without the encampment, bearing his reproach; for we have not here a city that continues, but we seek that which is to come. Through him, therefore, let us offer the sacrifice of praise continually to God, that is, the fruit of lips confessing his name. And forget not beneficence and liberality; for with such sacrifices God is well pleased.

7 Obey your guides and be in subjection; for they watch for your souls as having to give an account, that they may do this with joy and not with grief; for this is unprofitable for you.

8 Pray for us; for we trust we have a good conscience, in all things wishing to live well. And I exhort you do this the more, that I may sooner be restored to you.

9 And may the God of peace, who brought up from the dead the great shepherd of the sheep with the blood of the eternal covenant, our Lord Jesus, perfect you in every good work to do his will, doing in you that which is pleasing in his sight through Jesus Christ, to whom be the glory forever; amen.

10 And I beseech you, brothers, suffer the word of exhortation; for I have sent to you a letter in a few words. Know that brother Timothy has been released, with whom, if he comes soon, I will see you. Salute all your guides and all the saints. Those from Italy salute you. The grace be with you all; amen.

# REVELATION BY JOHN.

PATMOS, A.D. 68.

## CHAPTER I.

INTRODUCTION, A VISION OF CHRIST

1 A REVELATION of Jesus Christ, which God gave him, to show his servants [things] which must shortly occur, and he sent and made them known by his angel to his servant John, who declared the word of God and the testimony of Jesus Christ which he saw. Blessed is he that reads, and those that hear the words of the prophecy, and keep the things written in it; for the time is at hand.

2 John, to the seven churches in Asia. Grace and peace be to you, from the Is and the Was and the Is to come, and from the seven spirits which are before his throne, and from Jesus Christ, the faithful witness, the first born from the dead, and the ruler of the kings of the earth. To him that loved us and washed us from our sins with his blood, and made us a kingdom, priests to God even his Father, to him be the glory and the power forever; amen.

3 Behold, he comes with the clouds, and every eye shall see him and those who pierced him, and all the tribes of the earth shall mourn because of him. Yes, amen. I am the Alpha and the Omega, says the Lord God; the Is, and the Was, and the Is to come, the Almighty.

4 I, John, your brother and companion in the affliction and kingdom and patience in Christ Jesus, was in the island called Patmos on account of the word of God and the testimony of Jesus. I was in the Spirit on the Lord's day, and heard behind me a loud voice as of a trumpet, saying, What you see write in a

book, and send to the seven churches, to Ephesus and to Smyrna and to Pergamus and to Thyatira and to Sardis and to Philadelphia and to Laodicea.

5 And I turned to see the voice which spoke with me; and having turned around I saw seven golden candlesticks, and in the midst of the candlesticks one like the Son of man, clothed with a robe extending down to his feet, girded about the breasts with a golden girdle; and his head and hairs were white as white wool, as snow, and his eyes like a flame of fire, and his feet like fine brass as if they were burned in a furnace, and his voice like the sound of many waters, and he had in his right hand seven stars, and out of his mouth proceeded a sharp two-edged sword, and his face shone like the sun in his strength.

6 And when I saw him I fell at his feet as dead; and he put his right hand on me, saying, Fear not; I am the first and the last and the living, and I was dead, and behold, I am living forever and ever; and I have the keys of death and of hades. Write therefore the things which you saw, and which are, and which are about to appear hereafter, the mystery of the seven stars which you saw in my right hand, and the seven golden candlesticks. The seven stars are angels of the seven churches, and the seven candlesticks the seven churches.

## CHAPTER II.

### LETTERS TO THE SEVEN CHURCHES.

1 To the angel of the church in Ephesus write, These things says he that holds the seven stars in his right hand, who walks in the midst of the seven golden candlesticks, I know your works and your labor and your patience, and that you cannot bear the wicked, and you tried those who say they are apostles and are not, and found them false; and you have patience, and suffered for my name, and did not faint. But I have against you that you have left your first love. Remember therefore whence you have fallen, and change your minds, and do the first works, otherwise I will come to you and remove your candlestick from its place, unless you change your minds. But you have this, that you hate the works of the Nicolaitans, which I also hate. Let him that has an ear

hear what the Spirit says to the churches; To him that conquers will I give to eat of the tree of life, which is in the paradise of my God.

2 And to the angel of the church in Smyrna write, These things says the first and the last, who was dead and lived, I know your affliction and poverty, but you are rich, and the blasphemy of those who say they are Jews and are not, but are a synagogue of Satan. Fear not what you are about to suffer. Behold, the devil is about to cast some of you into prison, that you may be tried, and you shall have affliction ten days. Be faithful till death, and I will give you the crown of life. Let him that has an ear hear what the Spirit says to the churches; He that conquers shall not be injured by the second death.

3 And to the angel of the church in Pergamus write, These things says he that has the two-edged sharp sword, I know your works and where you live; where Satan's throne is; and you hold my name, and did not deny my faith in the days in which Antipas my faithful martyr was killed among you, where Satan dwells. But I have a few things against you; you have there those who hold the doctrine of Balaam, who taught Balak to put an occasion of sin before the children of Israel, both to eat things offered to idols and to commit fornication. So in like manner you have also those who hold the doctrine of the Nicolaitans. Change your minds therefore; otherwise I will come to you quickly, and fight with them with the sword of my mouth. Let him that has an ear hear what the Spirit says to the churches; To him that conquers will I give of the hidden manna, and I will give him a white token, and on the token a new name engraved, which no one knows but he that receives it.

4 And to the angel of the church in Thyatira write, These things says the Son of God, he that has his eyes like a flame of fire and his feet like fine brass, I know your works and love and faith and service and your patience, and your last works more than the first. But I have against you that you allow your wife Jezebel, who says she is a prophetess and teaches and deceives my servants to commit fornication and eat things offered to idols. And I gave her time to change her mind, and she will not change her mind from her fornication. Behold, I will cast her on a [sick] bed, and those committing adultery with her into great affliction, unless they

change their minds from her works. And her children will I kill with pestilence, and all the churches shall know that I am he that searches the minds and hearts, and I will give you each one according to your works. But I say to the rest of you in Thyatira who have not this doctrine, who have not known the depths of Satan, as they say, I will put on you no other burden; but what you have, hold fast till I come. And to him that conquers and keeps my works till the end, I will give power over the nations, and he shall rule them with a rod of iron, and crush them like earthen vessels, as I also have received of my Father, and I will give him the star of the morning. Let him that has an ear hear what the Spirit says to the churches.

5 And to the angel of the church in Sardis write, These things says he that has the seven spirits of God and the seven stars, I know your works, that you have a name to live, and are dead. Be watchful, confirm the rest who are about to die. For I have not found your works perfect before my God. Remember therefore how you have received and heard, and watch, and change your minds. If therefore you do not watch, I will come as a thief, and you shall not know at what hour I will come upon you. But you have a few names in Sardis who have not defiled their garments, and they shall walk with me in white, for they are worthy. He that conquers shall be clothed in white robes, and I will not obliterate his name from the book of life, and I will confess his name before my Father and before his angels. Let him that has an ear hear what the Spirit says to the churches.

6 And to the angel of the church in Philadelphia write, These things says the Holy One, the True, he that has the key of David, he that opens and no one shall shut, and shuts and no one shall open, I know your works; behold, I have placed before you an opened door, which no man can shut; because you have a little power, and kept my word, and did not deny my name. Behold, I will make those of the synagogue of Satan who say they are Jews, and are not, but lie, behold, I will make them come and worship at your feet, and they shall know that I have loved you. Because you have kept the word of my patience, I also will keep you from the hour of trial which is to come on all the world, to try those who dwell on the earth. I come quickly; keep what

you have, that no man may take your crown. Him that overcomes will I make a pillar in the temple of my God, and he shall go out of it no more, and I will write on him the name of my God and the name of the city of my God, the new Jerusalem, which comes down out of heaven from my God, and my new name. Let him that has an ear hear what the Spirit says to the churches.

7 And to the angel of the church in Laodicea write, These things says the Amen, the faithful and true witness, the beginning of the creation of God, I know your works, that you are neither cold nor hot. I wish you were cold or hot. Because therefore you are warm, and neither hot nor cold, I am about to spew you out of my mouth. For you say, I am rich and have become rich and have need of nothing, and know not that you are miserable, and pitiable, and poor, and blind, and naked. I advise you to buy of me gold purified in the fire that you may be rich, and white robes that you may put on, and the shame of your nakedness not appear, and an eye-salve to anoint your eyes that you may see. As many as I love, I rebuke and chasten; be zealous therefore and change your minds. Behold, I stand at the door and knock; if any one shall hear my voice and open the door, I will enter in to him, and feast with him, and he with me. To him that conquers will I give to sit down with me on my throne, as I conquered and sat down with my Father on his throne. Let him that has an ear hear what the Spirit says to the churches.

## CHAPTER III.

THE HEAVENLY WORLD, THE THRONE OF GOD AND HIS COURT —THE ELDERS, CHERUBS, SEALED BOOK, LAMB, ETC.

1 AFTER this I saw, and behold, a door was opened in heaven, and the first voice which I heard was of a trumpet speaking to me, saying, Come up hither, and I will show you things that must occur hereafter. And immediately I was in the Spirit; and behold, a throne was set in heaven, and one sat on the throne. And he that sat was like a jasper and sardine stone, and there was an iris about the throne, similar in appearance to an emerald. And about the throne were twenty-four thrones; and on the

thrones twenty-four elders sitting clothed in white robes, and having crowns of gold on their heads.

2 And there proceeded from the throne lightnings and voices and thunders; and seven lamps of fire were burning before the throne, which are the seven spirits of God, and before the throne was as it were a sea of glass like crystal; and in the midst of the throne and about the throne were four living ones [cherubs] full of eyes before and behind. And the first cherub was like a lion, and the second cherub like a bullock, and the third cherub had the face of a man, and the fourth cherub was like a flying eagle.

3 And the four cherubs had each six wings apiece. And they were full of eyes around and within, and they had no rest day nor night, saying, Holy, holy, holy is the Lord God Almighty the Was and the Is and the Is to come. And when the cherubs gave glory and honor and thanks to him that sat on the throne who lives forever and ever, the twenty-four elders fell down on their faces before him that sat on the throne, and worshipped him that lives forever and ever, and cast their crowns before his throne, saying, Thou art worthy, our Lord and God, to receive glory and honor and power, for thou hast created all things, and on account of thy will they are and were created.

4 And I saw at the right hand of him that sat on the throne a book written within and on the backside, sealed with seven seals. And I saw a mighty angel proclaim with a loud voice, Who is worthy to open the book and to break its seven seals? And no one in heaven above, nor on the earth, nor under the earth, could open the book, or look in it. And I wept much because no one was found worthy to open the book or to look in it. And one of the elders said to me, Weep not; behold, the lion of the tribe of Judah, the root of David, has conquered, he is opening the book and its seven seals.

5 And I saw in the midst of the throne and of the four cherubs and in the midst of the elders, a lamb standing as if killed, having seven horns and seven eyes, which are the seven spirits of God sent into all the earth. And he came and took [the book] from the right hand of him that sat on the throne.

6 And when he took the book, the four cherubs and the twenty-four elders fell down before the lamb, each having a harp and

golden bowls full of incense, which is the prayers of the saints. And they sung a new song, saying, Thou art worthy to take the book and to open its seals, for thou wast killed and hast redeemed to God with thy blood [men] from every tribe and tongue and people and nation, and hast made them a kingdom and priests, and they shall reign on the earth. And I saw, and heard a voice of many angels about the throne, and of the cherubs, and of the elders, — and the number of them was ten thousands of ten thousands and thousands of thousands, — saying with a loud voice, Worthy is the Lamb that was killed to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and those which are on the sea, and all things in them, all heard I saying, To him that sits on the throne and to the Lamb be blessing and honor and glory and power forever and ever. And the four cherubs said, Amen. And the elders fell down and worshipped.

## CHAPTER IV.

### THE FIRST SIX SEALS OF THE BOOK OF PROPHECY, THE SEALING OF GOD'S SERVANTS, ETC.

1 And I saw when the Lamb opened one of the seven seals, and heard one of the four cherubs say like the sound of thunder, Come. And I saw, and behold, a white horse, and he that sat on it had a bow, and a crown was given him, and he went forth conquering and to conquer.

2 And when he opened the second seal, I heard the second cherub say, Come. And there went out another fiery horse, and it was given to him that sat on it to take peace from the earth, and that they should kill one another, and there was given him a great sword.

3 And when he opened the third seal, I heard the third cherub say, Come. And I saw, and behold, a black horse, and he that sat on it had a pair of scales in his hand. And I heard a voice in the midst of the four cherubs, saying, A chœnix [a quart] of wheat for a denarius [14 cents], and three chœnices of barley for a denarius; and injure not the oil and wine.

4 And when he opened the fourth seal, I heard the fourth cherub say, Come. And I saw, and behold, a pale horse, and one sat on it, whose name was Death, and Hades followed him, and there was given him power over a fourth part of the earth to kill with the sword and with famine and with pestilence and by the beasts of the earth.

5 And when he opened the fifth seal, I saw under the altar the souls of those killed for the word of God and for the testimony which they had. And they cried with a loud voice, saying, How long, Master, holy and true, do you not judge and avenge our blood on those that dwell on the earth? And a white robe was given them, and it was told them to rest yet a little while, till their fellow servants and their brothers and those about to be killed as they also had been should finish [their testimony].

6 And I saw when he opened the sixth seal, and there was a great earthquake, and the sun became black as sackcloth of hair, and all the moon became as blood, and the stars of heaven fell to the earth, as a fig tree casts down its unseasonable figs when shaken with a mighty wind, and heaven departed like a book rolled up, and every mountain and island were moved from their places. And the kings of the earth and the great men and the chiliarchs and the rich and the mighty and every servant and freeman hid themselves in caves and in the rocks of the mountains, and said to the mountains and rocks, Fall on us, and hide us from the face of him that sits on the throne and from the wrath of the Lamb, for the great day of his wrath has come, and who can stand?

7 And after this I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that no wind might blow on the earth, nor on the sea, nor on any tree. And I saw another angel ascend from the east, having the seal of the living God, and he cried with a loud voice to the four angels to whom it was given to injure the earth and the sea, saying, Injure not the earth nor the sea nor the trees, till we seal the servants of our God on their foreheads. And I heard the number of the sealed, a hundred and forty-four thousand were sealed from every tribe of the children of Israel.

8 From the tribe of Judah were sealed twelve thousand, from

the tribe of Reuben twelve thousand, from the tribe of Gad twelve thousand, from the tribe of Asher twelve thousand, from the tribe of Naphtali twelve thousand, from the tribe of Manasseh twelve thousand, from the tribe of Simeon twelve thousand, from the tribe of Levi twelve thousand, from the tribe of Issachar twelve thousand, from the tribe of Zebulon twelve thousand, from the tribe of Joseph twelve thousand, from the tribe of Benjamin twelve thousand.

9 After this I saw, and behold, a great multitude, which no man could number, of every nation and of all tribes and peoples and tongues, standing before the throne and before the Lamb, clothed with white robes, and having palm branches in their hands; and they cried with a loud voice, saying, Salvation be to our God who sits on the throne and to the Lamb. And all the angels stood around the throne and the elders and the four cherubs, and fell down before the throne on their faces, and worshipped God, saying, Amen, blessing and glory and wisdom and thanksgiving and honor and power and strength be to our God forever and ever.

10 And one of the elders answered and said to me, Who are those clothed with white robes, and whence did they come? And I said to him, My Lord, you know. And he said to me, These are those who come out from great affliction, and washed their robes and made them white in the blood of the Lamb. Therefore they are before the throne of God, and serve him day and night in his temple, and he that sits on the throne will dwell among them. And they shall hunger no more, neither thirst any more, neither shall the sun strike them nor any heat, for the Lamb who is in the midst of the throne shall feed them and lead them to fountains of the waters of life, and God shall wipe away every tear from their eyes.

## CHAPTER V.

THE SEVENTH SEAL, THE FIRST FIVE TRUMPETS, THE STAR THAT FELL FROM HEAVEN, THE LOCUSTS, ETC.

1 And when he opened the seventh seal, there was silence in heaven about half an hour. And I saw the seven angels who stand before God, and there were given them seven trumpets.

And another angel came and stood by the altar, having a golden censer, and there was given him much incense to present with the prayers of all the saints on the golden altar before the throne. And a cloud of incense ascended with the prayers of the saints from the hand of the angel before God. And the angel took the censer and filled it from the fire of the altar, and cast it on the earth; and there were thunders and lightnings and voices and an earthquake.

2 And the seven angels having the seven trumpets prepared themselves to sound. And the first sounded; and there was hail and fire mingled with blood, and it was cast on the earth; and a third part of the earth was consumed, and a third part of the trees were consumed, and all the green grass was consumed.

3 And the second angel sounded; and the appearance of a great mountain burning with fire was cast into the sea; and a third part of the sea became blood, and a third part of the creatures in the sea having life died, and a third part of the ships were destroyed.

4 And the third angel sounded; and there fell from heaven a great star, burning like a lamp, and it fell on a third part of the rivers and on the fountains of waters. And the name of the star was called Bitterness. And a third part of the waters became bitter, and many men died by the waters, because they were bitter.

5 And the fourth angel sounded; and a third part of the sun was smitten, and a third part of the moon, and a third part of the stars, and a third part of them were darkened, and the day did not appear a third part of it, nor the night. And I saw, and heard an eagle flying in the midst of heaven, saying with a loud voice, Woe, woe, woe, to those who live on the earth on account of the other voices of the trumpet of the three angels who are about to sound.

6 And the fifth angel sounded; and I saw a star fall from heaven to the earth, and there was given him the key of the pit of the abyss. And he opened the pit of the abyss; and there arose up a smoke from the pit, like the smoke of a great furnace, and the sun and the air were darkened by the smoke of the pit. And from the smoke went out locusts on the earth, and power was given them like the power which scorpions of the earth have.

And it was told them not to injure the grass of the earth nor any green thing nor any tree, but the men who had not the seal of God on their foreheads. And it was given them not to kill them, but to sting them five months; and their sting was like the sting of a scorpion, when he strikes a man. And in those days men shall seek death and not find it, and shall desire to die and death flee from them.

7 And the forms of the locusts were like horses prepared for battle, and upon their heads were as it were crowns like gold, and their faces were like the faces of men, and they had hair like the hair of women, and their teeth were like [those] of lions, and they had cuirasses like steel cuirasses, and the sound of their wings was like the sound of chariots with many horses running to battle. And they had tails like scorpions and stings, and in their tails was their power to injure men five months. They had over them a king, an angel of the abyss, whose name in Hebrew is Abaddon, but in the Greek he is called Apollyon. One woe has passed; behold, there come yet two woes after this.

8 And the sixth angel sounded; and I heard a voice from the four horns of the golden altar before God, saying to the sixth angel who had the trumpet, Unbind the four angels bound by the river, the great Euphrates. And the four angels were unbound, who were prepared for the hour, and day, and month, and year, to kill a third part of men. And the number of the armies of the horse was two ten thousands of ten thousands; I heard the number of them. And thus I saw the horses in the vision and those sitting on them, having cuirassess of fire, of hyacinth and of sulphur; and the heads of the horses were like the heads of lions, and from their mouths proceeded fire and smoke and sulphur.

9 By these three plagues a third part of men were killed, by the fire and the smoke and the sulphur which proceeded from their mouths. For the power of the horses was in their mouths and in their tails; for their tails were like serpents, having heads, and with them they did injury. And the rest of men, who were not killed with these plagues, did not change their minds [to turn] from the works of their hands, not to worship demons and idols of gold and silver and brass and stone and wood, which cannot see nor hear nor walk, and did not change their minds [to turn] from their murders, nor from their magic arts, nor from their fornication, nor from their thefts.

## CHAPTER VI.

THE LITTLE BOOK AND THE TWO WITNESSES.

1 And I saw another mighty angel come down from heaven, clothed with a cloud, and an iris was about his head, and his face was like the sun, and his feet like pillars of fire, and he had in his hand a little book opened. And he set his right foot on the sea, and his left on the land, and cried with a loud voice, as a lion roars. And when he cried, seven thunders spoke their words. And when the seven thunders spoke, I was about to write; and I heard a voice from heaven, saying, Seal up what the seven thunders spoke, and write it not.

2 And the angel whom I saw standing on the sea and on the land, lifted up his right hand to heaven, and swore by him that lives forever and ever, that created heaven and the things in it and the earth and the things in it and the sea and the things in it, that time should be no longer, but in the days of the sounding of the seventh angel, when he is about to sound, then the mystery of God shall be finished, as he told his servants the prophets.

3 And the voice which I heard from heaven [I heard] again speak to me and say, Go and take the little opened book in the hand of the angel who stands on the sea and on the land. And I went to the angel, and said to him, Give me the little book. And he said to me, Take and eat it, and it will embitter your stomach, but in your mouth it will be sweet as honey. And I took the little book from the hand of the angel and eat it; and it was in my mouth as sweet as honey; and when I eat it, my stomach was bitter. And they said to me, You must prophesy again before peoples and nations and tongues and many kings.

4 And a rod was given me like a staff, and he said, Arise and measure the temple of God and the altar and those that worship in it. And leave out the exterior court of the temple and measure it not, for it has been given to the gentiles, and they shall tread the holy city under foot forty-two months [three years and a half]. And I will give charge to my two witnesses, and they shall prophesy twelve hundred and sixty days [three years and a half] clothed with sackcloth. These are the two olive trees, and the two lamps, which stand before the Lord of the earth. And if

any one will injure them, fire proceeds from their mouth and devours their adversaries; and if any one will injure them, he must thus be killed. These have power to shut heaven, that it may not rain in the days of their prophecy, and they have power over the waters to turn them into blood and to smite the earth with every plague as often as they will.

5 And when they shall finish their testimony, the beast which ascends from the abyss shall make war with them, and conquer them, and kill them. And their dead bodies shall lie in the streets of the great city, which is spiritually called Sodom and Egypt, where also their Lord was crucified. And the peoples and tribes and tongues and nations shall see their dead bodies three days and a half, and shall not permit their dead bodies to be buried. And those that dwell on the earth shall be glad, and rejoice over them, and shall send gifts one to another, because these two prophets tormented those that dwell on the earth. And after three days and a half the spirit of life from God entered into them, and they stood on their feet, and great fear fell on those that saw them. And I heard a loud voice from heaven saying to them, Ascend hither; and they ascended to heaven in a cloud, and their enemies beheld them. And in that hour there was a great earthquake, and a tenth part of the city fell, and seven thousand men were killed by the earthquake, and the rest were terrified and gave glory to the God of heaven. The second woe has passed; behold, the third woe comes quickly.

## CHAPTER VII.

### THE SEVENTH TRUMPET, THE WOMAN, THE DRAGON AND THE BEASTS.

1 And the seventh angel sounded; and there were loud voices in heaven, saying, the kingdom of the world has become our Lord's and his Christ's, and he shall reign forever and ever. And the twenty-four elders who sit before God on their thrones fell on their faces, and worshipped God, saying, We thank thee, Lord God Almighty, the Is and the Was, that thou didst take thy great power and reign, and the nations were angry, and thy wrath came, and the time of the dead to be judged and to give the re-

ward to thy servants the prophets and to the saints and those that fear thy name, small and great, and to destroy those that destroy the earth.

2 And the temple of God was opened in heaven, and the ark of his covenant appeared in his temple, and there were lightnings and voices and thunders and great hail.

3 And a great symbol appeared in heaven, a woman clothed with the sun, and the moon under her feet, and on her head a crown of twelve stars, and being with child she cried out in pain and distress to give it birth. And there appeared another symbol in heaven, and behold, a great fiery dragon, having seven heads and ten horns and upon his heads seven diadems, and his tail drew a third of the stars of heaven, and cast them on the earth. And the dragon stood before the woman who was about to bear [a child], that when she had borne he might devour her son. And she bore a male child, who is about to rule all nations with a rod of iron; and her child was caught up to God, and to his throne. And the woman fled into the wilderness, where she has a place prepared by God, that they may nourish her there twelve hundred and sixty days [three years and a half].

4 And there was a war in heaven, Michael and his angels fighting with the dragon. And the dragon fought and his angels, and were not strong, neither was their place found any longer in heaven. And the great dragon, the old serpent, who is called the devil and Satan, and who deceives all the world, was cast to the earth, and his angels were cast [to the earth] with him. And I heard a loud voice in heaven saying, Now has come the salvation and power and kingdom of our God, and the power of his Christ, for the accuser of the brothers, that accused them day and night before God, has been cast [to the earth]. And they conquered him by the blood of the Lamb and by the word of their testimony, and exposed their lives to death. Therefore rejoice, heavens, and those who dwell in them; woe to the earth and the sea, for the devil has come down to you, having great anger, knowing that he has a short time.

5 And when the dragon saw that he was cast to the earth, he persecuted the woman who bore the male child. And there were given to the woman two wings of a great eagle, that she might fly to the wilderness to her place, where she is nourished a time and times and half a time [three years and a half], from before the ser-

pent. And the serpent cast out of his mouth after the woman water like a river, that he might carry her away. And the earth helped the woman, and the earth opened her mouth and swallowed up the river which the dragon cast out of his mouth. And the dragon was angry with the woman, and went to make war with the rest of her children who keep the commandments of God, and have the testimony of Jesus.

6 And I stood on the sand of the sea. And I saw a beast come up out of the sea, having ten horns and seven heads, and upon his horns ten diadems, and upon his heads names of blasphemy. And the beast which I saw was like a leopard, and his feet like those of a bear, and his mouth like the mouth of a lion. And the dragon gave him his power and his throne and great authority. And one of his heads [was as if] mortally wounded, and its mortal wound was healed. And all the earth wondered after the beast, and they worshipped the dragon, because he gave power to the beast, and worshipped the beast, saying, Who is like the beast, and who is able to make war with him? And there was given him a mouth speaking great things and blasphemy, and power was given him to continue forty-two months [three years and a half]. And he opened his mouth in blasphemies against God, to blaspheme his name and his tabernacle and those that dwell in heaven. And it was given him to make war with the saints and to conquer them, and power was given him over every tribe and people and tongue and nation. And all who dwell on the earth shall worship him, [every one] whose name is not enrolled in the Lamb's book of life who was killed from the foundation of the world. If any one has an ear let him hear. If any one [leads] into captivity, he shall go into captivity; if any one kills with the sword, he shall be killed with the sword. Here is the patience and faith of the saints.

7 And I saw another beast come up out of the earth, and he had two horns like a lamb and spoke like a dragon. And he exercised all the power of the first beast in his presence. And he caused the earth and those that dwell in it to worship the first beast, whose mortal wound was healed. And he performs great miracles, so as even to make fire come down from heaven to the earth in the sight of men. And he deceives those that dwell on the earth by the miracles which it was given him to perform before the beast, telling those that dwell on the earth to make an image of

the beast which had the wound with the sword and lived. And it was given him to give a spirit to the image of the beast, that the image of the beast should both speak, and cause that all who would not worship the image of the beast should be killed. And he caused all, small and great, and rich and poor, and freemen and servants, to receive the mark on their right hand or on their forehead, and that no one should buy or sell unless he had the mark, the name of the beast or the number of his name. Here is wisdom. Let him that has a mind count the number of the beast; for the number is man's. And his number is six hundred and sixty-six.

## CHAPTER VIII.

### THE LAMB ON MOUNT ZION, AND HIS JUDGMENTS.

1 And I saw, and behold, the Lamb stood on Mount Zion, and with him a hundred and forty-four thousand having his name and the name of his father written on their foreheads. And I heard a voice from heaven like the sound of many waters and like the sound of loud thunder, and the voice which I heard was like harpers playing on their harps. And they sung a new song before the throne and before the four cherubs and the elders; and no one could learn the song except the hundred and forty-four thousand, who had been redeemed from the earth. These are they who were not defiled with women; for they are virgins; these are those who follow the Lamb wherever he goes. These were redeemed from men a first fruit to God and the Lamb, and in their mouth was found no deceit; for they are blameless.

2 And I saw another angel flying in mid-heaven, having the eternal gospel to preach to those who dwell on the earth and to every nation and tribe and tongue and people, saying with a loud voice, Fear God and give him glory, for the hour of his judgment has come, and worship him that made heaven and the earth and the sea and fountains of waters.

3 And another, a second angel, followed, saying, Babylon the great has fallen, who made all nations drink of the wine of the wrath of her fornication.

4 And another, a third angel, followed them, saying with a loud voice, If any one worships the beast and his image, and receives

the mark on his forehead or on his hand, he shall drink of the wine of the wrath of God, mingled undiluted in the cup of his indignation, and he shall be tormented with fire and sulphur before the angels and before the Lamb. And the smoke of their torment rises up forever and ever, and they have no rest day nor night who worship the beast and his image, and whoever receives the mark of his name. Here is the patience of the saints, who keep the commandments of God and the faith of Jesus. And I heard a voice from heaven, saying, Write, Blessed are the dead who die in the Lord from henceforth. Yes, says the Spirit, they shall rest from their labors; and their works follow after them.

5 And I saw, and behold, a white cloud, and on the cloud one sitting like the Son of man, having on his head a crown of gold and in his hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Send your sickle and reap, for the time has come to harvest, for the harvest of the earth is dry. And he that sat on the cloud cast his sickle upon the earth, and the earth was harvested.

6 And another angel came out of the temple in heaven, and he had a sharp sickle; and another angel came out from the altar, who had power over fire, and cried with a loud voice to him who had the sharp sickle, saying, Send your sharp sickle and gather the grapes of the vine of the earth, for its grapes are ripe. And the angel cast his sharp sickle on the earth, and gathered the vine of the earth and cast it into the great wine-press of the wrath of God. And the wine-press was trodden without the city, and the blood went out from the wine-press to the horses' bridles, a distance of sixteen hundred stadia [158 English miles].

## CHAPTER IX.

THE LAST SEVEN PLAGUES OF THE KINGDOM OF THE BEAST.

1 And I saw another symbol in heaven, great and wonderful, seven angels having the last seven plagues, because by them the wrath of God was finished. And I saw as it were a sea of glass mingled with fire, and those becoming victors over the beast and his image and the number of his name standing on the sea of glass, having harps of God. And they sing the song of Moses the ser-

vant of God and the song of the Lamb, saying, Great and wonderful are thy works, Lord God Almighty; just and true are thy ways, king of the nations; who shall not fear thee, Lord, and glorify thy name? For thou only art holy, for all the nations shall come and worship before thee, for thy righteous ordinances have been made manifest.

2 And after this I saw, and the temple of the tabernacle of the testimony was opened in heaven, [the inner temple], and the seven angels went out who have the last seven plagues, clothed with pure bright linen, and girded about the breasts with golden girdles. And one of the four cherubs gave the seven angels seven golden bowls full of the wrath of the God who lives forever and ever. And the temple was filled with smoke from the glory of God and from his power, and no one could enter into the temple till the seven plagues of the seven angels were finished.

3 And I heard a loud voice saying to the seven angels, Go, pour out the seven bowls of the wrath of God on the earth. And the first went and poured out his bowl on the earth; and there was an evil and malignant ulcer on the men who have the mark of the beast and those who worship his image.

4 And the second poured out his bowl on the sea; and it became as the blood of a dead body, and every living soul died, the [creatures] in the sea.

5 And the third poured out his bowl on the rivers and the fountains of waters; and they became blood. And I heard the angel of the waters say, Thou art just, the Is and the Was, [the] Holy One, because thou hast judged thus, for they shed the blood of saints and prophets, and thou hast given them blood to drink; they are worthy. And I heard the altar say, Yes, Lord God Almighty, true and righteous are thy judgments.

6 And the fourth poured out his bowl on the sun, and it was given it to scorch men with fire. And men were scorched with great heat, and blasphemed the name of God who had power over these plagues, and changed not their minds to give him glory.

7 And the fifth poured out his bowl on the throne of the beast; and his kingdom was darkened, and they gnawed their tongues from painful labor, and blasphemed the God of heaven on account of their painful labors and their ulcers, and they changed not their minds to turn from their works.

8 And the sixth poured out his bowl on the river, the great Euphrates; and its water was dried up, that the way of the kings from the East might be prepared. And I saw three impure spirits like frogs [proceed] from the mouth of the dragon and from the mouth of the beast and from the mouth of the false prophet; — for [these] are spirits of demons that perform miracles, that go to the kings of all the world, to assemble them for the battle of that great day of God Almighty. Behold, I come as a thief; blessed is he that watches and keeps on his clothes, lest he walk naked and they see his shame. And they assembled them in the place called in Hebrew Armagedon.

9 And the seventh angel poured out his bowl on the air; and there came out a loud voice from the temple, from the throne, saying, It is done. And there were lightnings and voices and thunders, and there was a great earthquake, such as has not been since a man was on the earth, such an earthquake and one so great. And the great city was divided into three parts, and the cities of the nations fell. And Babylon the great was remembered before God, to give her the cup of the wine of his indignant wrath. And every island fled, and the mountains were not found. And great hail of about the weight of a talent [the Attic talent, 56 pounds, the Jewish, 113] came down from heaven upon men; and men blasphemed God on account of the plague of the hail because its plague was very great.

## CHAPTER X.

### THE FALL OF BABYLON.

1 And one of the seven angels having the seven bowls came and spoke to me, saying, Come, I will show you the judgment of the great harlot who sits on many waters, with whom the kings of the earth have committed fornication, and the inhabitants of the earth were made drunk with the wine of her fornication.

2 And he bore me away into the wilderness in the Spirit. And I saw a woman sitting on a scarlet beast, [the beast] full of blasphemous names, having seven heads and ten horns. And the woman was clothed in purple and scarlet, and adorned with gold and precious stones and pearls, having a golden cup in her hand full

of abominations and the impurities of the fornication of the earth, and on her forehead the names inscribed, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND OF THE ABOMINATIONS OF THE EARTH. And I saw the woman drunk with the blood of the saints and the blood of the martyrs of Jesus, and I wondered when I saw her with great wonder.

3 And the angel said to me, Why did you wonder? I will tell you the mystery of the woman and of the beast which carries her, having the seven heads and ten horns. The beast which you saw was and is not, and is about to come up from the abyss, and goes to destruction; and those who live on the earth, whose names are not written in the book of life from the foundation of the world, will wonder, when they see the beast that he was and is not and is to come. Here is the mind which has wisdom. The seven heads are seven mountains, on which the woman sits, and are seven kings; five have fallen, one is, the other has not yet come, and when he comes must continue a short time. And the beast which was and is not, he also is the eighth, and is of the seven, and goes to destruction.

4 And the ten horns which you saw are ten kings, which have not yet received a kingdom, but receive power as kings one hour with the beast. These have one will, and give their power and their authority to the beast. They shall make war with the Lamb, and the Lamb shall conquer them, — for he is Lord of lords and King of kings, and those with him are called and chosen and faithful. And he said to me, The waters which you saw, where the harlot sits, are peoples and multitudes and nations and tongues. And the ten horns which you saw and the beast shall hate the harlot, and make her desolate and naked, and eat her flesh, and burn her with fire; for God has put it into their hearts to do his will and to have one will and give their kingdom to the beast, till the words of God are finished. And the woman which you saw is the great city which reigns over the kings of the earth.

5 After this I saw another angel come down from heaven, having great power, and the earth was lighted by his glory. And he cried with a loud voice, saying, Babylon the great has fallen, has fallen, and has become a habitation of demons, and a haunt of every impure spirit, and a haunt of every impure and hateful bird, because all nations have drank of the wine of the wrath of her

fornication, and the kings of the earth committed fornication with her, and the merchants of the earth became rich from the greatness of her luxury.

6 And I heard another voice from heaven, saying, Come out of her, my people, that you may not partake of her sins, and receive of her plagues; for her sins have reached to heaven and God has remembered her wickedness. Render to her as she rendered to you, and repay her double according to her works; of the cup that she has mixed, mix to her double; as much as she glorified herself, and lived luxuriously, so much distress and sorrow give her. For she says in her mind, I sit a queen and am not a widow and I see not sorrow. Therefore in one day shall her plagues come, death and sorrow and famine, and she shall be burnt with fire; for mighty is the Lord God who has judged her.

7 And the kings of the earth who committed fornication and lived luxuriously with her shall weep and lament for her, when they see the smoke of her burning, standing at a distance on account of fear of her torment, saying, Alas, alas, the great city, Babylon the inghty city, for in one hour your judgment has come. And the merchants of the earth shall weep and lament for her, because no one buys their wares any more, wares of gold and silver and precious stones and pearls, and linen and purple and silk and scarlet, and all thyine wood, and every implement of ivory and every miplement of most precious wood, of brass and iron and marble, cinnamon and amomum and incense and ointment and frankincense, and wine and oil and fine flour and wheat and cattle and sheep, and of horses and chariots and servants, and souls of men. And the fruit of your soul's desire has gone from you, and all precious and shining stores have perished from you, and you shall find them no more.

8 And dealers in these things, and those who became rich by her, shall stand afar off for fear of her distress, weeping and lamenting, saying, Alas, alas, the great city, that was clothed with fine linen and purple and scarlet, and adorned with gold and precious stones and pearls, for in one hour are so great riches made a desolation. And every sailing-master and every one who sails to the place, and sailors and all that work on the sea, shall stand afar off, and looking on the smoke of its burning, cry, saying, What city is like this great city? And they shall cast dust on their

heads, and cry weeping and lamenting, saying, Alas, alas, the great city, by which all were enriched who had ships on the sea on account of her costly merchandise, for in one hour is it made desolate. Rejoice over her, heaven, and you holy angels and apostles and prophets, for God has executed your judgment on her.

9 And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall Babylon the great city be cast down, and shall be found no more. And the voice of harpers and singers and of those that play on flutes and trumpets shall be heard in you no more. And no artisan of any art shall be found in you any more, and the sound of a mill shall be heard in you no more, and the light of a candle shall shine in you no more, and the voice of a bridegroom and of a bride shall be heard in you no more, for your merchants were the great ones of the earth, for all nations were deceived by your magic arts, and in her was found the blood of prophets and saints, and of all that have been killed on the earth.

## CHAPTER XI.

### SATAN CONQUERED AND IMPRISONED, HIS RELEASE AND FINAL OVERTHROW.

1 After this I heard a loud voice as of a great multitude in heaven, saying, Hallelujia, the salvation and glory and power of our God, for true and righteous are his judgments, for he has judged the great harlot who destroyed the earth with her fornication, and avenged the blood of his servants at her hand. And again they said, Halleluia, and her smoke ascends forever and ever. And the twenty-four elders fell down, and the four cherubs, and worshipped God who sat on the throne, saying, Amen, halleluia. And a voice came out from the throne, saying, Praise our God, all his servants and those that fear him, small and great. And I heard them as the voice of a great multitude, and as the sound of many waters and as the sound of mighty thunders, saying, Halleluia, for the Lord our God the Almighty reigns. Let us rejoice and be glad, and give glory to him, for the marriage of the Lamb has come and his wife has prepared herself, and it was given her to be arrayed in fine linen white and clean;—for fine linen represents the righteous ordinances of the saints.

2 And he said to me, Write, Blessed are those who are called to the wedding supper of the Lamb. And he told me, These are the true words of God. And I fell before his feet to worship him. And he said to me, See [that you do it] not; I am your fellow-servant and of your brothers who have the testimony of Jesus; worship God. For the testimony of Jesus is the spirit of prophecy.

3 And I saw heaven opened, and behold, a white horse, and he that sat on it is called faithful and true, and in righteousness he judges and makes war. And his eyes are a flame of fire, and on his head are many diadems; he has a name written that no man knows except himself, and he is clothed in a mantle dipped in blood, and his name is called The Word of God. And the armies of heaven follow him upon white horses, clothed with fine white clean linen. And out of his mouth proceeds a sharp sword, that with it he may smite the nations; and he shall rule them with a rod of iron, and he shall tread the wine-press of the indignant wrath of God Almighty. And he has on the mantle and on the thigh his name written, King of kings and Lord of lords.

4 And I saw an angel standing on the sun, and he cried with a loud voice, saying to all the birds that fly in mid-heaven, Come, assemble yourselves to the great supper of God, that you may eat the flesh of kings and the flesh of chiliarchs and the flesh of mighty [men] and the flesh of horses and of those who sit on them, and the flesh of all, both free-men and servants and both small and great. And I saw the beast and the kings of the earth and their armies assembled together to make war with him that sat on the horse and with his army. And the beast was taken and with him the false prophet who performed miracles before him, with which he deceived those who received the mark of the beast and those who worship his image; and the two were cast alive into the lake of fire burning with sulphur. And the rest were killed with the sword of him that sits on the horse, which proceeded out of his mouth, and all the birds were filled with their flesh.

5 And I saw an angel descending from heaven, having the key of the abyss and a great chain in his hand. And he took the dragon, which is the old serpent, who is the devil and Satan, and bound him a thousand years, and cast him into the abyss, and shut him up and put a seal over him, that he should deceive the nations no more, till the thousand years were finished; after that he must be released a short time.

6 And I saw thrones, and they sat on them, and judgment was given them, and the souls of those who have been beheaded for the testimony of Jesus and the word of God, and who did not worship the beast nor his image and did not receive the mark on their forehead and on their right hand; and they lived and reigned with Christ a thousand years; the rest of the dead did not live till the thousand years were finished. This is the first resurrection. Blessed and holy is he that has part in the first resurrection; on these the second death has no power, but they shall be priests of God and Christ, and reign with him a thousand years.

7 And when the thousand years are finished, Satan shall be released from his prison, and go forth to deceive the nations which are in the four quarters of the earth, the Gog and the Magog [the king and the people], and to assemble them together to battle, whose number is as the sand of the sea. And they went up on the breadth of the earth, and surrounded the encampment of the saints and the beloved city; and fire came down from heaven and consumed them. And the devil who deceived them was cast into the lake of fire and sulphur, where also the beast and the false prophet [were cast], and they shall be tormented day and night forever and ever.

## CHAPTER XII.

### THE FINAL JUDGMENT, THE NEW JERUSALEM, ETC.

1 And I saw a great white throne and him that sat on it, from whose presence the earth and heaven fled away, and no place was found for them. And I saw the dead, great and small, stand before the throne, and the books were opened; and another book was opened, which is of life. And the dead were judged from the things written in the books according to their works. And the sea gave up the dead who were in it, and Death and Hades gave up the dead who were in them, and they were judged each according to their works. And Death and Hades were cast into the lake of fire. This is the second death, the lake of fire. And whoever was not found enrolled in the book of life was cast into the lake of fire.

2 And I saw a new heaven and new earth; for the first heaven

and the first earth passed away, and the sea was no more. And I saw the holy city New Jerusalem coming down out of heaven from God, prepared as a bride adorned for her husband. And I heard a loud voice from heaven, saying, Behold, the tabernacle of God is with men, and he will tabernacle with them, and they shall be his people, and God himself will be with them, their God, and he will wipe away every tear from their eyes, and death shall be no more, nor shall lamentation nor crying nor pain be any more, for the former things have passed away.

3 And he that sits on the throne said, Behold, I make all things new. And he said, Write that these words are faithful and true. And he said to me, It is done. I am the Alpha and the Omega, the beginning and the end. I will give to him that thirsts of the fountain of the water of life freely. He that conquers shall inherit these things, and I will be to him a God and he shall be to me a son. But the fearful and unbelieving and abominable and murderers and fornicators and sorcerers and idolaters and all liars shall have their part in the lake which burns with fire and sulphur, which is the second death.

4 And one of the seven angels who had the seven bowls full of the last seven plagues came, and spoke with me, saying, Come, I will show you the wife, the bride of the Lamb. And he bore me away in the Spirit to a great and high mountain, and showed me the city, the holy Jerusalem, coming down out of heaven from God, having the glory of God; its luminary was like the most precious stone, like a crystalline jasper. It had a great and high wall, it had twelve gates, and at the gates twelve angels, and names inscribed, which are the names of the twelve tribes of the children of Israel. On the east were three gates, and on the north three gates, and on the south three gates, and on the west three gates. And the wall of the city has twelve foundations, and on them the twelve names of the twelve apostles of the Lamb.

5 And he that spoke with me had a golden measuring rod, to measure the city and its gates and its wall. And the city was square, and its length equal to its breadth. And he measured the city with the rod, twelve thousand stadia [1372 English miles]; and the length and breadth and height of it are equal. And he measured its wall, a hundred and forty-four cubits, the measure of a man, which was of the angel. And the building of its wall was

jasper, and the city was of pure gold like clear glass. And the foundations of the wall of the city were adorned with every precious stone; the first foundation was jasper, the second sapphire, the third chalcedony, the fourth emerald, the fifth sardonyx, the sixth sardine stone, the seventh chrysolyte, the eighth beryl, the ninth topaz, the tenth chrysoprase, the eleventh hyacinth, and the twelfth amethyst.

6 And the twelve gates were twelve pearls; each of the gates was of one pearl. And the street of the city was of pure gold, transparent as glass. And I saw no temple in it, for the Lord God Almighty is its temple, and the Lamb. And the city has no need of the sun, nor of the moon, to give a light to it; for the glory of God lights it, and its light the Lamb. And the nations shall walk in its light, and the kings of the earth bring their glory to it, and its gates shall not be shut by day, — for there shall be no night there, — and they shall bring the glory and honor of the nations into it. And there shall not enter into it any thing that is defiled, nor any one that commits an abomination and falsehood, but those enrolled in the Lamb's book of life.

7 And he showed me a river of water of life, clear as crystal, proceeding from the throne of God and the Lamb. In the midst of its broad plain and along the river on each side was the tree of life, bearing twelve fruits, and yielding monthly each of its fruits, and the leaves of the tree are for the healing of the nations. And no curse shall be there any more. And the throne of God and of the Lamb shall be in it, and his servants shall serve him, and shall see his face, and his name shall be on their foreheads. And there shall be no night, and they shall have no need of a lamp and light, for the Lord God shall shed light on them, and they shall reign forever and ever.

8 And he said to me, These words are faithful and true, and the Lord God of the spirits of the prophets sent his angel to show his servants what must shortly occur. Behold, I come quickly. Blessed is he that keeps the words of the prophecy of this book.

9 And I am John who heard and saw these things; and when I heard and when I saw I fell down to worship before the feet of the angel that showed me these things. And he said to me, See [that you do it] not; for I am your fellow servant and of your brothers the prophets and of those that keep the words of this

book; worship God. And he said to me, Seal not up the words of the prophecy of this book; the time is at hand. Let the unjust be unjust still, and let the filthy be filthy still, and let the righteous do righteousness still, and let the holy be made holy still.

10 Behold, I come quickly, and my reward is with me, to give every one as his work is. I am the Alpha and the Omega, first and last, the beginning and end. Blessed are they that keep his commandments, that they may have a right to the tree of life, and enter by the gates into the city. Without are dogs and sorcerers, and fornicators, and murderers and idolaters and whoever loves and practises falsehood.

11 I Jesus sent my angel to testify to you these things for the churches. I am the root and offspring of David, and the bright star of the morning. And the Spirit and the bride say, Come. And let him that hears say, Come. And let him that thirsts, come; let him that will, take the water of life freely.

12 I testify to every one that hears the words of the prophecy of this book. If any one adds to them, God shall add to him the plagues written in this book; and if any one takes away from the words of the book of this prophecy, God shall take away his part from the tree of life, and the holy city, described in this book. He that testifies these things says, Yes, I come quickly. Amen, come Lord Jesus. The grace of the Lord Jesus be with all.